



## PREFACE

is no longer looked upon with derision. Interest in the study of ancient sciences has so far revived that only recently an institution has been founded for the study of alchemy. My translations of Jatakapanjara, Sripatipaddhati and Brihatjataka have been appreciatingly received by the public. People who started scoffing have stayed on to exhibit a living interest and to learn what the science of astrology has to teach mankind. An appreciable number of predictions by Cheiro, whose recent demise we all deplore, based upon his study of this ancient, sacred and useful system has come true. For the service of humanity, the value of astrological publications cannot be gainsaid and no apology is needed by the author for a rendering of "Phaladeepika" and placing it before the public in an English garb for the first time with suitable explanations.

"Phaladeepika," a fascinating study in the technique of Astrology, was so far available only in Grantha characters and very lately in the Devanagari script. Existing publications of Phaladeepika are incomplete and wanting in some chapters with some slokas in the text also mismatched. Attempts have now been made to present the public with a complete text. A great deal of difficulty was experienced in tracing the XXVIII Adhyaya which was so far unavailable and in locating a few slokas in their proper places in the text.

Mantreswara, the author of this important work, whose family deity was Sukuntalamba, came from the Tinnevely District, the Southern end of the Indian Peninsula, and he appears to have flourished about the XVI century of the Christian Era, to judge from the intrinsic evidence available

from certain slokas quoted from the Jatakapanijata. His treatment of Astrology is remarkable in many ways and differs from that of several others. Mantreswara gives a very reasonable exposition of the effects of Transits and of cause and effect flowing from such Transits. We are also indebted to him for the useful information and guidance which he furnishes concerning the effect of Bhavans. His chapter on Yogas is an interesting study of truth. The Sarvatobhadrachakra which was referred to only by name in other publications has been very fully explained here.

The sixteenth sloka in Adhyaya III which has been till now appearing with two different metres for the former and latter halves finds corrected here. The last sloka in the XXX Adhyaya which was marked for incompleteness is now printed in its entirety. An index in both English and Sanskrit is also added for easy reference.

I should take this opportunity of expressing my gratitude to Mr A S Sowmanarayanaengar of Srirangam (Trichinopoly) for his ready and willing assistance in tracing and supplying some of the missing slokas and also the XXVIII chapter. I am thankful to Mr V B Sreekantiah, Proprietor of Messrs V B Soobbiah & Sons for expediting the publication and for his personal attention to the details of printing without which it would have been impossible to undertake or complete this arduous task satisfactorily.

50 3rd Cross Road  
Basavangudi  
Bangalore City  
6th January 1931

V SUBRAHMANYA SASTRI

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# DESCRIPTIVE CONTENTS

## Adhyaya 1.

### SLOKAS.

1. Invocatory Verse.
2. The author's purposing to write the work.
3. Preliminaries. A general description of the work to be done.
4. The several parts of the body of Kalapurusha. Bha Sandhis or Riksha Sandhis.
5. The regions indicated by the signs.
6. The lords of the signs. Uchcha (उच्च) and Paramochcha (परमोच्च), Neecha (नीच) and Paramaneecha (परमनीच).
7. Which signs and what portions are Moolatrikonas and of which planets?
8. Prishtodaya (प्रोद्य), Ubhayodaya (उभयोद्य) and Sirsbo-daya (शीर्षोद्य) signs. Which signs dominate by night and which, by day? Urdhva (ऊर्ध्व), Adhaha (अधः), Sama (सम) and Vakra (वक्र) signs.
9. Signs—moveable, immoveable and dual; Dwara (द्वार), Bahis (बहि) and Garbha (गर्भ), Dhatu (धातु), Mula (मूल) and Jeeva (जीव), Krura (क्रूर) and Saumya (सौम्य), odd and even, Male and female; Eastern, Western, etc.
- 10—16. The 12 bhavas and their names. Leenastithanas (लीनस्थान).
17. Dusstithana (दुःस्थान) and Subhastithana (सुमस्थान) explained. Kendra (केन्द्र), Kantaka (कण्टक) and Chatushtaya (चतुष्टय).
18. The terms Panaphara (पानफरा), Apoklima (अपोक्लिम), Chaturasra (चतुरस्र), Upachaya (उपचय) and Trikona (त्रिकोण) explained.

## Adhyaya 2.

- 1—7. Informations that can be ascertained through the Sun and other planets.
- 8—14. The nature and characteristics of the several planets.



- 15—16. The portions of human abode or human haunt signified by the planets. The points of the compass of which the planets are lords.
- 17—20. Additional informations (other than what are contained in slokas 1—7 *supra*),—occupation, beast and bird appropriate to each—that can be gleaned through the several planets.
- 21—22. The natural friends and enemies of the several planets enumerated.
23. Temporal mutual relation among the planets.
24. The periods signified by the planets. The castes of the planets. Their division into सत्त्व (Satva), रजस्व (Rajas) and तमस्व (Tamas). The seasons they represent.
25. Two pairs of planets playing the role of parents during day and night respectively.  
The nearest relations signified by Mars, Jupiter and Mercury.
26. Body and soul of a person signified by the Moon and Sun respectively. The five senses and the planets representing them.
27. Planets—benefic and malefic—male, female and hermaphrodite. The deities presiding over them. The elements which they control.
28. The grains appropriate to the planets. The countries signified by them.
29. The precious stones ascribed to them.
30. Substances pertaining to the planets. Their articles of apparel.
31. The flavours signified by the planets.
32. Parts of the body where the characteristic marks or moles of the planets are to be found. The stages of life typified by the planets.
- 33—34. The effects of Rahu and Ketu upon the character and appearance of the person born under their influence.
35. Their appropriate metals and apparel. Their friends and enemies.

36. • When are planets said to be badly placed and when well placed ?
37. The character of trees generated by the planets.

### Adhyaya 3.

1. The Dasavargas. Vargottamamsa (वर्गोत्तमांश).
2. The Saptavargas. The Shadvargas. The effect of a Navamsa is equal to that of the Rasi.
3. The extent of the effect of planets in the Rasi and the other Vargas. The five states or conditions of a planet, measured by its progress in a Rasi.
4. The Horas and their lords. The Decanates and their lords. The Dwadasamsas and their lords. The Trimsamsas and their lords. The Navamsas.
5. The Shashtyamsas.
6. The Saptamsas. The Dasamsamsas. The Shodasamsas and their lords. 7, 10 and 13 benefic Vargas.
7. Vaiseshikamsas.
- 8—9. Their effects
10. Effects of planets being weak or strong in all or any of the 10 Vargas. Effect of a planet being in the five states mentioned in sloka 3 above.
11. Effect of planets strong in Shadvargas.
12. Effect of planets occupying the 2 Horas.
13. Ayudha (आयुध), Pasa (पाश), Nigala (निगल) and Pakshi (पक्षि) decanates explained.
- 14 • Chatushpada (चतुष्पाद) or quadruped decanates. Their effects. Which of the three decanates of a Rasi will be good, bad, or ordinary and in what Rasis ?
15. Effect of planets owning the Lagna decanate, Lagna Hora, Lagna Dwadasamsa and Lagna Trimamsas occupying his own, exaltation or friendly house.
16. A clue to find the Lagna from the position of Mandi at a birth or from the Moon himself if the Moon be strong.

17. Effect of Moon in good vargas Effect of planets  
posited in their own Trimsamsa Effect of a single  
planet in exaltation or own house, aspected by or  
associated with a friendly planet.
- 18—19. The several states or conditions of planets.
20. The extent of the effects of planets in the aforesaid  
several conditions (or Avastthas).

### Adhyaya 4

- 1 The six kinds of strength enumerated Dinaratri tri  
bhagabala (दिनरात्रिनिभागबल) Pakshabala (पक्षबल), Var  
shapabala (वर्षपबल) Nasapabala (नासपबल), Dinapabala  
(दिनपबल), Horapabala (होरापबल)
- 2 Cheshiabala (चेशिबल), Yuddhabala (युद्धबल), Uchchabala  
(उच्चबल), Digbala (दिग्बल)
- 3 Vargajabala (वर्गजबल) Kendradibala (केन्द्रादिबल), Dresh  
kanabala (द्रेष्काणबल) Nisargabala (नितर्गबल).
- 4—6 When is a planet said to be strong and when weak?
- 6 Bhavabala (भावबल)
7. Extent of strength accrued to planets through their  
position in exaltation, Moolatrikona Swakshetra,  
friendly and other houses
8. Strength gained by planets in the four Kendras.
- 9 Importance of the 7th house aspect
- 10 Of the Nisarga (निमग) and Tatkalika (तत्कालिक) friend  
ships the former is more preferable.
- 11 In warding off evil and promoting prosperity, Jupiter,  
Mercury and Venus compared Moon is the basis  
for the strength of all planets
- 12—20. Chandrakriya (चन्द्रक्रिया) Chandravasttha (चन्द्रावस्था) and  
Chandravela (चन्द्रवेला) and their effects.
21. Pakshabala (पक्षबल), special to the Moon and Stthana  
bala (स्थानबल), important to the other planets
- 22—23. The standards of Shadbala of planets.
24. Bhavabala (भावबल) how computed?

## Adhyaya 5.

- 1— 8 The sources of a person's wealth and the profession to be followed for the sake of a livelihood.
9. Acquisition of wealth without exertion The country of acquisition.

## Adhyaya 6

1. The five Mahapurusha yogas stated.
- 2 Effect of birth in Ruchaka (रुचक) and Bhadra (भद्र) yogas
3. Effect of birth in Himśa (हम) and Malavya (मालव्य) yogas.
4. Effect of birth in a Sasa (शश) yoga. Effect of a birth in which one, two, three, four or all the five yogas are present.
5. Sunapha (सुनफा), Anapha (अनफा) and Durudhara (दुरुधरा) yogas. Kemadruma (केमद्रुम) yoga.
6. Effect of birth in the Sunapha (सुनफा) and Anapha (अनफा) yogas
7. Effect of birth in a Durudhara (दुरुधरा) and Kemadruma (केमद्रुम) yogas.
- 8 Subhavesi (शुभवेमि), Subhavasī (शुभवासि), Subhobhaya chari (शुभोभयचरी) and the corresponding Papavesi (पापवेमि) and other yogas explained Subhakartari (शुभकर्तारि) and Papakartari (पापकर्तारि) and Susubha (सुशुभ) yogas explained.
- 9 Effect of birth in Suvesi (सुवसि), Suvasi (वासि) and Subhayachari (सुभयचार) yogas.
10. Effect of birth in A<sup>c</sup>ubhavesi (अशुभवेमि), A<sup>c</sup>ubhavasī (अशुभवासि), and A<sup>c</sup>ubhobhayachari (अशुभोभयचरी) yoga.
11. Effect of birth in Subhakartari (शुभकर्तारि) and Papakartari (पापकर्तारि) yogas.
12. Effect of birth in the Amala (अमला) yoga.
- 13 Effects of birth in Susubha (सुशुभ), Subhakartari (शुभकर्तारि) and other yogas are only similar to that of Sunapha (सुनफा) and other yogas caused by benefics, etc.

- 14 Mahabhagya (महाभाग्य), Kesari (केसरी), Sakata (सकट)  
 8 Adhama (अम), Sama (सम), and Varishta (वरिष्ठ) yogas explained.
15. Effect of birth in a Mahabhagya (महाभाग्य) yoga.
16. Effect of birth in a Kesari (केसरी) yoga.
17. Effect of birth in a Sakata (सकट) yoga.
- 18 Effect of birth in Adhama (अम), Sama (सम) and Varishta (वरिष्ठ) yogas.
- 19—20 Vasumat (वसुमत), Amala (अमला) and Pushkala (पुष्कला)  
 \* 3 yogas and their effects.
- 21—25. Subhamala (सुभमाला), Asubhamala (असुभमाला), Lakshmi (लक्ष्मी) and Gouri (गौरी) yogas and their effects.
- 26—27 Saraswati (सरस्वती) yoga and its effects.
- 28—31. Srikantha (श्रीकण्ठ), Sriroatha (श्रीरोध) and Virinchi (विरिञ्चि) yogas and their effects
32. Parivartana (परिवर्तन) yogas—66 in all. Of these, 30 are Dainya (दैव्य) yogas, 8 are Khala (खल) yogas, and the remaining 28, Maha (महा) yogas.
- 33—34. Their effects.
- 35—36. Kahala (काहल) and Parvata (पर्वत) yogas and their effects.
- 37—38. Raja (राज) and Sankha (शंख) yogas and their effects.
- 39—41. The seven Sankhya (संख्या) yogas and their effects.
- 42—43. The Adhi yoga (अधियोग) and its effect.
- 44—56. Chamara (चामर), Dhenu (धेनु), Saurya (शौर्य), Jaladhi (जलधि), Chhattra (छत्र), Astra (अस्त्र), Kama (काम), Asura (आसुर), Bhagya (भाग्य), Khyati (ख्याति), Suparijata (सुमारिजित) and Musala (मुसल) yogas and their effects.
- 57—69. Ava (अव), Nisswa (नि स्व), Mriti (मृति), Kuhoo (कुहू), Pamara (पामर), Harsha (हर्ष), Dushkriti (दुष्कृति), Sarala (सरल), Nibhagya (निर्भाग्य), Dur (दुर), Daridra (दरिद्र) and Vimala (विमल) yogas and their effects.
70. Another kind of Duryoga (दुर्योग).

### Adhyaya 7.

- 1—5. Certain self evident Rajayogas.

- 6. A Rajayoga caused by the lord of the Lagna or the Sun.
- 7. A Rajayoga caused by the Moon
- 8. A Rajayoga caused by Venus and the lord of the Lagna.
- 9. A Rajayoga caused by Mars.
- 10. A Rajayoga in which the Sun causes the birth of a powerful king
- 11. A Rajayoga in which the Moon ushers a famous king
- 12. A strong Moon aspected by a strong planet in the Lagna ushers an emperor into the World
- 13—25. Some more Rajayogas
- 26—30. Neechabhanga Rajayogas (नचभङ्गाययोगा)

## Adhyaya 8

- 1—4. The effect of the Sun being posited in the several bhavas from the Lagna onwards
- 5—7. The effect of the Moon being posited in the 12 bhavas from the Lagna onwards
- 8—10. The effect of Mars being posited in the 12 bhavas from the Lagna onwards
- 11—13. The effect of Mercury being posited in the 12 bhavas from the Lagna onwards
- 14—16. The effect of Jupiter being posited in the 12 bhavas from the Lagna onwards
- 17—19. The effect of Venus occupying the 12 bhavas from the Lagna onwards.
- 20—24. The effect of Saturn being posited in the 12 bhavas from the Lagna onwards
- 25—27. The effect of Rahu being posited in the 12 bhavas from the Lagna onwards.
- 28—33. The effect of Ketu being posited in the 12 bhavas from the Lagna onwards
- 34. When does a planet produce the full effect of the bhava it occupies? In giving effects, Rahu is similar to Saturn and Ketu is like Mars

5. Yogas leading a person to have children through a second wife. Yogas under which a person becomes the father of many daughters.
- 6—7. Yogas leading to family extinction
8. Yogas leading a person to have a son by adoption.
9. Yogas leading to loss of children.
10. Yogas for having many children
11. When will the children be all males?
12. Time when conception may take place.
13. How to determine the number of issues?
14. Method to ascertain the strength of fecundity.
15. To determine whether progeny is assured or not.
- 16—18. Methods advocated to ward off barrenness
- 19—22. Cause of childlessness.
- 23—24. Remedies recommended to ward off the sins leading to childlessness.
- 25—32. Time when the acquisition of a son may be expected.
33. To determine the time of delivery.
34. Bases for prediction of effects

### Adhyaya 18.

1. The longevity of the person should be the first thing to be ascertained.
2. Various opinions about the correct time that has to be taken for the Lagna at a birth
- 3—4. The life of children under 12 years cannot be calculated for the reasons stated
5. Remedies to ward off the evil effects due to Balarishta.
6. Balarishta (बालरिष्ट), Yogarishhta (योगरिष्ट), Alpaya (अल्पायु), Madhyamayus (मध्यमायु) and Purnayus (पूर्णायु), defined
7. Maximum period of human life and its divisions into three kinds.
8. Death of the child if born - Dinamritya (दिनमृत्यु),



Dinaruk (दिनरुक) and Vishaghatika (विषघटिका) portions, and fateful influence on the parents, child and the maternal uncle if born in specified portions of certain asterisms.

9. Yogas leading to death very soon after birth.
- 10—11. Which portions of the signs with the Moon in them become fateful?
12. Another yoga leading to the death of the child very soon after birth.
13. Yogas leading to the early demise of a child and the probable periods of exit.
- 14—15. Yogas leading to Dirgha (दीर्घ), Madhya (मध्य) and Alpa (अल्प) Ayus.
16. A yoga for a person to be long-lived
17. Another set of yogas for Dirgha (दीर्घ), Madhya (मध्य) and Alpa (अल्प) Ayus.
- 18—19. The times of exit in the above three cases.
20. To determine the best lucky time for a person.
- 21—24. Yogas which counteract Arishta (अरिष्ट) and secure long life.
25. Ayus (आयुः) should be predicted only after a correct examination of the Dasas described by Sripati (श्रीपति), of the Ashtakavargas, the Kalachakra (कालचक्र) Dasas, etc.

## Adhyaya 14.

1. The planets through whom the diseases have to be determined in a nativity.
- 2—9. The diseases caused by the several planets.
- 10—11. Certain yogas leading to some specific diseases, (eye disease, ear disease, belly ache, bleeding from rectum, disease in the private parts).
- 12—20. The manner in which a person meets with his death and the cause of the same
21. Yoga leading to a happy death or otherwise.
- 22—23. The region to which a person goes after his death.
- The refuge of the departed.

5. Yogas leading a person to have children through a second wife. Yogas under which a person becomes the father of many daughters.
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- 21—24. Yogas which counteract Arishta (अरिष्ट) and secure long life.
25. Ayus (आयुस्) should be predicted only after a correct examination of the Dasas described by Sripati (श्रीपति), of the Ashtakavargas, the Kalachakra (कालचक्र) Dasas, etc.

## Adhyaya 14.

1. The planets through whom the diseases have to be determined in a nativity.
- 2—9. The diseases caused by the several planets.
- 10—11. Certain yogas leading to some specific diseases, (eye disease, ear disease, belly ache, bleeding from rectum, disease in the private parts).
- 12—20. The manner in which a person meets with his death and the cause of the same.
21. Yoga leading to a happy death or otherwise.
- 22—23. The region to which a person goes after his death.
- The refuge of the departed.

21—29. All information about one's past and future births

### Adhyaya 15.

1. When will the bhavas produce good effects ?
2. When is a bhava said to be strong, when mixed and when weak ?
- 3—6. Conditions determining the destruction of a bhava.
- 7—8. Time when such destruction comes to pass
- 9—17. The lord of the Lagna, whether benefic or malefic, promotes the prosperity of the Bhava it occupies.—  
An example where the lord of the Lagna is malefic.
11. In the case of a planet owning two houses, the conditions and the time during which the effects of these two houses will happen.
12. Same as slokas 7—8.
13. A situation when the effects predicted above as going to happen may not at all come to pass.
14. The effect measured
- 15—16. What can be determined from the several planets as Karakas ?
17. The Karakas of the 12 bhavas.
18. The planetary effects will be full or otherwise according to the nature—friendly or inimical—of the sign occupied by the planet. Malefics in the 6th, 8th and 12th and benefics in the other houses generally promote the advancement of the native
19. Malefics in the Dustthanas do good to the native while benefics evil.
20. The method of determining the effects of any Bhava.
21. The method of ascertaining information about one's father mother, brother and other relations of a person.
- 22—24. All information about one's father to be ascertained by treating the Sun's position in the nativity as the Lagna and proceeding in the usual way.
25. Similar details about one's mother, brother, etc.,

should be ascertained by treating the respective Karaka's position in the nativity as the Lagna, etc. Good effects of any Bhava are assured when the lord as well as its Karaka are both strong.

26. Bhava Karakas in their respective Bhavas will cause distress.
27. The lord of the Lagna produces the effects of (1) the Bhava owned by the planet if any associated with him and (2) the Bhava occupied by him.
28. The lord of the Lagna produces happy or adverse effects (of the Bhavas above referred to) according as the number of benefic dots in his Ashtakavarga is more or less than the normal (4).
29. If a planet owning two houses one of which is a Dussthana, be posited in his other house, he will give the effects of only that house and not the effects due to the Dussthana. An example.
30. The five kinds of connection or relationship recognised between two planets

## Adhyaya 16.

1. The colour and appearance of the native and the proportions of his body and limbs.
- 2—30. Some effects of the Lagna and the other Bhavas.
- 31—32. Time when the effects of any Bhava will happen.
33. Evil effect caused by the conjunction of the lords of the 1st and 6th Bhavas.
34. A clue to find whether there will arise any rivalry, envy, or friendship between the native and another and the time when the same will be caused.
35. Time when the good or bad effects of any Bhava may be expected.

## Adhyaya 17.

1. A clue to find out the time when a Bhava suffers annihilation.
2. A clue to ascertain the time of one's demise by means of the transit of Saturn.

- 3—4. A clue to find the time of one's demise by means of the transit of Jupiter.
5. A clue to find the time of one's death through Moon's transit.
6. A clue to find out the times of demise of oneself and his brother.
7. A clue to ascertain the times of demise of one's father and mother.
8. A clue to find out when a son's demise may happen.
9. Another clue similar to those given in 3—4.
10. Another clue similar to the one given in Sl. 2.
- 11—12. A clue to find the month and the Lagna of one's demise.
- 13—28. A clue to find the time when a person's death may be looked for—the particular Dasa period, the year, the month and the day when the event may happen.

### Adhyaya 18.

1. Effect of the Sun being in conjunction with each of the other 6 planets.
2. Effect of the Moon being in conjunction with each of the 5 planets other than the Sun.
3. Effect of Mars being in conjunction with each of the 4 planets other than the Sun and the Moon.
4. Effect of Mercury being in conjunction with Jupiter, Venus or Saturn. Effects of Jupiter being in conjunction with Venus or Saturn.
5. Effect of Venus being together with Saturn. Effect of conjunctions of more than two planets.
- 6—11. The effect of planetary aspects on the Moon in the 12 Rasis
- 12—15. The effect of planetary aspects on the Moon in the several Nāvamsas.
16. What has been stated in slokas 6—11 should also be understood to apply in the case of Dwadasamsas also.
17. The conditions for the fullness or otherwise of the good and bad effects described above.

## Adhyaya 19.

1. The author's justification in his setting forth the Mahadasas.
2. The nine Mahadasas and their respective periods.
3. To find the unexpired portion in years, etc., of a Dasa at the time of a birth
4. A Solar year defined
- 5—6. General effects of the Sun's Mahadasa
7. Effect of the Moon's Dasa
8. An examination of the Moon's strength necessary before any declaration is made
- 9—17. General effects of the Dasas of Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu.
- 18—26. Some more effects of the several Dasas stated

## Adhyaya 20.

1. A brief description of what is indicated in this Adhyaya.
- 2—14. Effects of the Dasas of the planets owning the Lagna and the other Bhavas when the Bhavas are strong and their lords are well placed
- 15—20. Effects of the Dasas of the planets owning the Lagna and the other Bhavas when they are occupying inimical or depression Rasis, or have been eclipsed or happen to be badly placed
21. References to certain things in some of the previous Adhyayas as relevant and applicable to a Dasa under examination.
22. The Dasa of a planet in a Vargottamamsa will give favourable results while the Dasa and Bhukti of planets badly placed will be unfavourable
23. Certain Bhuktis in the Dasa of a malefic produce untoward effects.
24. What Dasas prove fatal?
- 25—26. Mars and Venus in certain positions produce most beneficial results during their Dasas.

27. Nature of the effects of the Dasas of planets—benefic or malefic—when in depression, inimical or bad houses.
28. The evil effects resulting when the Bhukti period of a planet inimical to the lord of the Dasa or of a planet occupying the 6th house or of a planet inimical to the lord of the Lagna is in progress
29. A clue to ascertain the nature of the effects of a particular Bhukti through the Bhuktinatha.
30. The good influence of a planet in its several positions
- 31—32. Certain clues to find out the planet whose Dasa will prove fatal.
33. A yoga in which the middle portion of the life of the native is good. The fruit of a planet's Dasa matures differently according to its position in a Prishtodaya, Ubayodaya and Sirebdaya Rasi
34. Planets prove prosperous during their Dasa periods if they transit at the time their Swakshetra, Uchcha or Mitra houses
35. The destruction of a Bhava during the Dasa of the planet occupying it, if the planet be weak or is in depression or inimical house.
36. In what position the Moon influences a Dasa beneficially and in what otherwise?
37. When will the effects of the Bhukti of a planet be good and when evil?
38. The particular time at which the good or bad effects of a planet's Bhukti period is manifested
39. Nature of the effects of Rahu's Dasa will be similar to that of the planet he associates with. The Dasa of a planet though benefic if associated with Rahu will prove malefic at the end
40. The Maraka places defined Conditions when the Dasas of their lords may prove fatal.
41. Nature of the Dasas of planets owning (1) Kendra or Trikona houses (2) 3rd, 6th and 8th houses Sun or



- Moon will only give good effects during his Dasa when he happens to own the 8th house.
- 42 When the lord of a Kendra is in a Trikona or vice versa, their Bhuktis in each other's Dasa will be very auspicious
- 43—44 When will planets reveal the effects of their Dasas or Bhuktis ?
- 45 Lords of a Kendra and a Kona even if by themselves causing evil become powerful to make the native prosperous
- 46—49. Planets becoming Yogikarakas
- 50 Conditions under which Jupiter and Venus cause evil and prove fatal during their Dasas,
- 51 Malefics when they own Kendras become more auspicious in their effects
- 52. Nature of Rahu and Ketu in their effects when posited in a Kendra or Trikona
- 53. Nature of Rahu and Ketu in their effects when they occupy houses owned by benefics and are associated with any planet
- 54. Effect when a Rajayoga is in progress and the Karaka Bhuktis intervene
- 55 The several planets which are untoward to the native
- 56—57. Some varieties of a Dasa explained.
- 58. A clue for ascertaining the time of death of a person.
- 59 When will a Dasa prove auspicious ?
- 60—61 The good or evil to be experienced in a Dasa dependent on the position of its lord during its course and also with reference to the Moon.
- 62. Details of the same.
- 63. Author's instructions to the reader before attempting at predictions.

## Adhyaya 21.

- 1 Sub division of a Dasa into Bhuktis. Time of fruition of planetary effects.

2. Method of determining the Bhukti period of a Dasa.
- 3—11. The Sun's Dasa and effects.
- 12—20. The Moon's Dasa and effects.
- 21—29. Kuja's Dasa and effects.
- 30—38. Rahu's Dasa and effects.
- 39—47. Jupiter's Dasa and effects.
- 48—56. Saturn's Dasa and effects.
- 57—65. Mercury's Dasa and effects.
- 66—74. Ketu's Dasa and effects.
- 75—83. Sukra's Dasa and effects.
84. How the effects have to be predicted.

### Adhyaya 22.

- 1— 2. Stars grouped by triads. The order in which they are cast. Apasavya (अपसव्य) and Savya (सव्य)
3. The years assigned to the planets.
4. How the formula for each of the several Nakshatrapadas is composed and its connection to the total life-period and the several sub Dasas composing them.
- 5— 9. The formulas for the several Nakshatrapadas.
10. The initial Dasa and how it is calculated.
11. How the Rasi Mahadasas of a life are determined.
12. Manduka Gati—Aswa Gati and Simhavalokana.
13. How to calculate the period of a Bhukti or Apahara in a Mahadasa.
14. The number of years of Parama Ayus for the several formulas.
15. Effects already stated before for the several Mahadasas will apply also in the case of Utpanna and Adhana Mahadasas.
16. Utpanna, Adhana and Kshema Dasas explained.
17. Naisargikadasa periods of the several planets.
18. Amsayurdaya.
19. Vyayadibharana (व्ययादिहरण) or Chakrapatardbhavani (चक्रपातार्द्धहानि), Satrukshetrahara (सत्रुकक्षेत्रहरण).

20. The dictum of Satyacharya on the several reductions.
21. Pindayurdaya (पिण्डायुर्दाय).
22. The computation of Lagnayus in the Pindayurdaya (पिण्डायुर्दाय) system.
23. Reduction in the Ayurdaya of a planet on account of its being in a depressed position or in an intermediate position.
24. Views of other Astrologers on the Pindayurdaya (पिण्डायुर्दाय) method.
25. The Ayurdaya of Jeevasarman.
26. The maximum length of life in the case of men.
27. The order of the Dasas.
28. When are the three systems—Amsa (अंश), Pinda (पिण्ड) and Naisargika (नैसर्गिक) Ayurdayas—to be adopted?
29. What should be done when the Sun, Moon and the Lagna are of equal strength?
30. Kalachakra Dasa (कालचक्रदशा) system when to be resorted to?
31. Maximum period of life in the case of men and some of the other living creatures.
32. The persons to whom the Ayurdaya (आयुर्दाय) rules apply

## Adhyaya 23.

- 1—2 Purpose of the Ashtakavargas and the mode of setting the dots
- 3—9 The Ashtakavargas of the Sun and other planets.
10. The malefic places in the several Ashtakavargas. The good effects revealed by the Ashtakavarga are advanced by the planet concerned being well placed, that is in an Upachaya, in a friend's house, in his own house or in his exaltation. The same fail of effect when the planet is posited in an Apachaya place, in his inimical house or in his depression Rasi.
11. Effects to be deduced through benefic dots ranging from 0 to 8 in any Rasi.

12. How benefic dots are computed.
13. A planet in its transit through the exact degree in the Bhava it had originally occupied at the time of birth reveals the full effects due to that Bhava—good or bad as the case may be.
14. Time when a Bhava is advanced or suffers decay.
15. Cases where the interests of a Bhava are promoted in an intense manner.
16. How to ascertain the exact time of fruition of a particular benefic dot in a Rasi.
17. Prastara Ashtakavarga explained.
- 18—19. The lords of the 8 divisions into which a Rasi is divided and the time of fruition of a particular benefic dot in the same.
- 20—21. The Sarvashtakavarga Effect of benefic dots in any Rasi being above, equal to or falling short of 28.
22. The bases for computing Ashtakavarga are the positions of the several planets and the Lagna at the time of birth.
23. A malefic when he is in his Swakshetra will only promote the Bhava he occupies, while in depression or inimical house he will only cause the Bhava's ruin.
24. Effect of a benefic in exaltation if he owns a Dussthana Effect of a malefic in exaltation when he is not in Dussthana, but happens to own good houses.

#### Adhyaya 24.

- 1—6. Clues to ascertain the time of demise of one's father.
- 7—8. Time of demise of one's mother.
9. To ascertain the number of brothers, relations and maternal uncles.
- 10—11. To ascertain the number of issues.
12. Effects to be guessed through the figures in Sukra's Ashtakavarga.
- 13—15. To ascertain one's own demise by the figures in Saturn's Ashtakavarga.

- 16—17. Trikona reduction
- 18—22 Ekadhipatya reduction.
- 23—26. Rasi and Graha Gunakara (multipliers.)
- 27—33. Process for finding the Ayurdaya through the Ashtaka varga system.
- 34—35. A speedy way of computing the figures of the Sarva Ashtakavarga in the several houses
- 36. To ascertain the effects in the case of a horoscope, the Ashtakavarga system is the best
- 37—43 Certain inferences that can be deduced from the figures in the Sarvashtakavarga
- 44 Conclusion

### Adhyaya 25.

- 1. The nine Upagrahas enumerated.
- 2. Mandi or Gulika and its position in the several week days
- 3. Similar positions of Yamakantika and Arddhagraha.
- 4. The position of Kala.
- 5. The positions of Dhuma, Paridhi, Indra Chapa and Ketu
- 6—7. Scope of the effects of the Upagrahas treated in this chapter
- 8—14 Effect of Gulika in the 12 Bhavas. A clue to find out the Lagna in a nativity through the position of Gulika therein.
- 15—18. Effect of Gulika being associated with the several planets.
- 19. Gulika and Yamakantika very powerful in causing evil and good respectively. Other Upagrahas have only half the power of Mandi in causing evil
- 20—21. Nature of the effects of the Upagrahas compared with those of some of the planets.
- 22—26 Effect of Dhuma and other Upagrahas when associated with planets in the Lagna and other houses.
- 27 Effect caused by Dhuma and the four other Upagrahas when they are visible

- 28—29 Form and appearance of Dhuma, Vyatipata, Parivesha.  
 30. Effect of the lord of the sign occupied by Gulika being in a Kendra, a Trikona, his own, exaltation or a friendly house

### Adhyaya 26.

1. Importance of the Janma Rasi (Rasi occupied by the Moon) Gacharaphala to be predicted with reference to this alone.
- 2 Particular houses through which when the several planets transit, they give auspicious effects.
- 3— 8. The auspicious houses of transit and the corresponding Vedha places for the Sun and other planets.
- 9—11 Effects of the transit of the Sun through the 12 houses.
- 12 Effects of the Moon's transit through the 12 houses
- 13—16. Effects of Mars' transit over the 12 houses.
17. Effects of Mercury's transit over the 12 houses.
- 18—20 Effects of Jupiter's transit over the 12 houses
21. Effects of the transit of Venus over the 12 houses
- 22—23. Effects of Saturn's transit over the 12 houses.
24. Effects of Rahu's transit over the 12 houses.
25. Planets grouped according as they produce effect in the initial, middle or final portion of a sign
- 26—27. Sapthasatka, and effects to be deduced therefrom
28. Certain fateful stars and the effect of the transit over them by the planets
29. Effects of transits by planets over certain specified positions in the zodiac and times of certain astronomical occurrence
30. The nullification of effects produced by planets owing to certain aspects.
31. Planets badly placed will not do harm if posited in their exaltation or Swakshetra Rasis, while planets in such positions, if they be well placed give beneficial results during their transit over such Rasis.
32. Effects of planets while in transit through favourable and unfavourable places when they occupy depression or inimical houses or are eclipsed.

33. Effects of the transits of Saturn, the Sun, Mars and Jupiter over the 12th, the 8th and the 1st houses reckoned from the Moon's place.
34. The Maranasthana (मरणस्थान) in the case of the several planets.
35. The distribution of the 27 stars over the several limbs of the native during the Sun's transit and the effects thereof.
- 36—40. The same with reference to the transits of the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu.
41. Effect of transits by planets over houses containing more benefic dots in the Ashtakavarga
- 42—44. Puro Lattas (पुरोलत्ता) or forward Lattas and Prishtha Lattas (शृङ्खलत्ता) or rear Lattas
- 45—46. Effects of the Lattas
47. Conjunction of two or more Lattas and its effects.
48. Effects of transit in Subha (शुभ) and Asubha (अशुभ) Vedhas in the Sarvatobhadrachakra (सर्वतोभद्रचक्र)
49. Expiation by Santhis of evil effects arising from bad Dasas, Apaharas, low figure of benefic dots, transit through bad places, etc.
50. Planets are always productive of good to persons who do not harm others, do virtuous acts, etc.

### Adhyaya 27.

1. The planetary conditions leading to asceticism.
2. The particular class of ascetics to which the native concerned would belong
- 3—4. Some more ascetic Yogas
5. The various kinds of ascetics mentioned
6. Yoga for becoming a miserable devout
7. Effect of a Rajayoga coexisting with the Yoga mentioned in the previous sloka
8. Yogas leading one to become a successful ascetic and respected by all.

### Adhyaya 28.

- 1—4. The contents of the 27 Adhyayas
5. The author's birth place.
6. His family deity.

# ERRATA

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Page	Line	For	Read
18	3	रविजो	रविजो
26	4	Unpropiti <sup>o</sup> ns	Unpropitious
34	11	विद्वरु	विद्वरु
36	2	later half	latter half
39	24	suffers	suffers
142	23	disorders), <del>fever</del>	disorders), hernia, fever
149	1	केलासं	कैलासं
163	7	proportions	proportions
166	26	happēness	happiness
179	25	११५	१५
199	3	acq <sup>i</sup> sition	acquisition
237	14	Hēvy	Heavy
244	29	Vri <sup>ś</sup> hika	Vrischika
248	16	सम्यधक्र	सम्यधक्र
260	10	नेष्टमन्यद्विशपा-	नेष्टमन्यद्विशपा-
286	6	विबुधैर्यदि	विबुधैर्यदि

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॥ श्री गणेशाय नमः ॥

# ॥ फ ल दी पि का ॥

## PHALADEEPIKA

### प्रथमोऽध्यायः

सन्दर्शनं वितनुते पितृदेवनृणां  
मासाब्दवासरदलैरथ ऊर्ध्वगं यत् ।  
सव्यं क्वचित्क्वचिदुपैत्यपसव्यमेकं  
ज्योतिः परं दिशतु वस्त्वमितां श्रियं नः ॥ १ ॥

### Adhyaya I.

*Sloka 1.* May we be blessed with beatitude without end by that Supreme Reality — the one heavenly light without a second (sc., the Sun<sup>1</sup>, which, when once above the horizon, remains on end in full view of the moon dwelling manes, pole dwelling celestials and the earth dwelling mortals, for (i e., which has for these beings a diurnal arc measuring) respectively half a synodic lunar month, half a solar year and the entire day-time of a solar nycthemeron, and which sometimes (to wit, with northern declination under north polar heaven) is dextral (i e., moves on almucantars from left to right), and sometimes (to wit, with southern declination under south polar heaven), sinistral (i e., moves on almucantars from right to left).

वाग्देवीं कुलदेवतां मम गुरुन् कालत्रयज्ञानदान्  
सूर्यादीश्च नवग्रहान् गणपतिं भक्त्या प्रणम्येश्वरम् ।  
संक्षिप्यात्रिपराशरादिकथितान् मन्त्रेश्वरो दैवविद्  
वक्ष्येऽहं फलदीपिकां सुप्रिमलां ज्योतिर्विदां प्रीतये ॥२॥

*Sloka 2.* I, the astrologer Mantreswara, first make my reverent obeisance to Saraswati—the Muse of Learning, to my family-deity, to my parents and teachers, to the nine planets beginning with the Sun, which have omniscience (viz, knowledge of past, present and future) in their gift, to Ganesa, the lord of Siva's cohorts of divinities, and, above all, to Siva, the Supreme, and then proceed to give out here for the delectation of astrologers a very limpid conspectus of the teaching of Attri Parasara and the rest, under the title "Phaladeepika" (= "Light on Apotelesmatics").

पदाभाद्येयन्त्रैर्जननसमयोऽत्र प्रथमतो

विशेषाद्विज्ञेयः सह विघटिकाभिस्त्वथ तदा ।

गतैर्दत्तुल्यत्वं गणितकरणेः खेचरगतिं

विदित्वा तद्भावं बलमपि फलं तैः कथयतु ॥ ३ ॥

*Sloka 3* The exact time of the birth of a person with the actual number of *viḡhatikas* elapsed as revealed by foot-measurement or by the gnomonic shadow and other apparatus should first be specially ascertained. Then the positions of the planets coincident with observation should be set down with the help of mathematical (expedients) instruments. Then the *bhavas* and the strengths of planets should be investigated and through them the effects should be judged.

शिरोवक्त्रोरोहजठरकटिवस्तिप्रजनन-

स्थलान्यूरुजान्वोर्युगलमिति जंघे पदयुगम् ।

विलमात्कान्ताङ्गान्यलिङ्गपकुलीरान्तिमभिर्दं

भमन्धिर्गिन्याता मकुलमवनान्तानपि परे ॥ ४ ॥

*Sloka 4* The parts of the body of the person *का* (Kala) beginning with the Lagna are respectively (1) the

head (2) the face (3) the breast (4) the heart (5) the belly (6) the hip (7) the groins (8) the private part (9) the two thighs (10) the two knees (11) the two calves and (12) the two feet. The concluding portion of the signs Vrischika, Meena and Kataka is called भ्रमसन्धि (Bha-sandhi) or ऋक्षसन्धि (Rikshasandhi). Others apply this term to the last portions of all the signs.

अरण्ये केदारे शयनभवने श्वभ्रमलिले

गिरौ पाथः सस्यान्वितभुवि विशां घास्त्रि सुपिरे ।

जनाधीशस्थाने सजलविपिने घास्त्रि विचरत्

कुलाले कीलाले वसतिरुदिता मेघभवनात् ॥ ५ ॥

*Sloka 5.* The abodes of the 12 signs from Mesha onwards are respectively (1) the forest (2) a field under water (meadow) (3) a bed room (4) a chasm with water in it (5) a mountain (6) a land full of water and corn (7) the house of a Vaisya (8) a hole or cavity (9) King's residence (10) water-abounding forest (11) the spot frequented by potters and (12) water.

भौमः शुक्रबुधेन्दुसूर्यशशिजाः शुकारजीवार्कजाः

मन्दो देवगुरुः क्रमेण कथिता मेपादिराशीधराः ।

सूर्यादुच्चगृहाः क्रियो वृषमृगस्त्रीर्कर्मिनीनास्तुला

दिक्त्रयैर्मनुयुक्तिथीपुमनखांशैस्तेऽस्तनीचाः क्रमात् ॥ ६ ॥

*Sloka 6.* Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively declared the lords of the signs from Mesha onwards. Mesha, Vrishabha, Makara, Kanya, Kataka, Meena and Tula are the exaltation signs of the seven planets respectively from the Sun onwards, their signs of 'fall' being the 7th from their exaltation ones. The highest exaltation and fall of the planets counting

from the Sun are the 10th, the 3rd, the 28th, the 15th, the 5th, the 27th and the 20th degrees of the several signs

सिंहोक्षाजवधूहयाङ्गमणिजः कुंभस्रिकोणा रवेः

ज्ञेन्द्रोस्तृचलवाचखोद्विनशरैर्दिग्भूतकृत्यंशकैः ।

चापाद्यर्धमधूनृगुघटतुला मर्त्याश्च कीटोऽलिर्भ

त्वाप्याः कर्किसृगापराद्धशफराः शेषाश्चतुष्पादकाः ॥ ७ ॥

*Sloka 7.* Simha, Vrishabha, Mesha, Kanya, Dhanus, Tula and Kumbha are the Moolatrikona (first triangular) signs of the planets from the Sun onwards. The first 20 degrees of Simha, the last 27 degrees of Vrishabha (27 degrees after the highest exaltation degree), the first 12 degrees of Mesha, the 5 degrees following the highest exaltation degree of Mercury in Kanya (i. e., 16° to 20°), the first 10 degrees in Dhanus, the first five degrees in Tula and the first 20 degrees of Kumbha form respectively the Moolatrikona portions of the 7 planets from the Sun onwards. The first half of Dhanus, Kanya, Mithuna, Kumbha and Tula are bipeds or human signs. Vrischika is a कीट (Keeta = reptile) or centiped sign, Kataka, latter half of Makara and Meena are watery signs. The rest, viz., Meshā, Vrishabha, Simha, Dhanus (latter half) and Makara (first half) are quadruped signs

गोकर्क्यश्च्यजनक्रमान्यथ नृषुऽमीनो परे राशय-

स्ते पृष्ठोभयकोदयाः समिधुनाः पृष्ठोदयाश्चैन्दवाः ।

सौराः शेषगृहाः क्रमेण कथिता रात्रिद्युसंज्ञाः क्रमा-

दूर्ध्वाधःसमक्रमानि तु पुनस्तीक्ष्णांशमुक्ताद् गृहात् ॥ ८ ॥

*Sloka 8.* The signs Vrishabha, Kataka, Dhanus, Mesha and Makara rise with their backs (पृष्ठोदय—Prishodaya) Mithuna and Meena come under Ubhayodaya

(उभयोदय). The rest appear with their faces and are termed Sirshodaya (शीर्षोदय) signs. The Prishtodaya signs and Mithuna belong to the Moon and are termed nocturnal Rasis. The other six belong to the Sun and are termed diurnal signs. The four signs counted from the Rasi last passed (left) by the Sun are in their order termed (1) ऊर्ध्व (Urdhva) or tending upwards (2) अधः (Adhah)-beneath or under (3) सम (Sama)-even or level and (4) वक्र (Vakra)-bent or crooked. The same order holds good in the case of the other 8 signs.

मेपादाह चरं स्थिरारुखमुभयं द्वारं बहिर्गर्भम्

धातुर्मूलमितीह जीव उदितं क्रूरं चे सौम्यं विदुः ।

मेपाद्याः कथितास्त्रिरुणसहिताः प्रागादिनाथाः क्रमा-

दोजर्क्षं सममं पुमांश्च युवतिर्व्यामाङ्गमस्तादिकम् ॥ ९ ॥

*Sloka 9.* The signs from Mesha taken in order are (1) चर (Chara)-moveable or cardinal, स्थिर (Stithira)-fixed and उभय (Ubhaya)-dual, mutable or common; (2) द्वार (Dwara)-entrance, बहिः (Bahis)-open and गर्भ (Garbha)-inside; (3) धातु (Dhatu) or mineral, मूल (Mula) or vegetable and जीव (Jeeva) or animal; (4) क्रूर (Krura) or fierce and सौम्य (Saumya) or auspicious; (5) odd and even and (6) male and female. Mesha, Vrishabha, Mithuna and Kataka with their Trikona or triangular signs represent the four quarters commencing from the East. The six houses from the 7th represent the left-side limbs of Kalapurusha while the other six houses (i. e., reckoned from the Lagna) represent the right-side ones.

लघं होरा कन्यदेहोदयाख्यं रूपं ग्रिपं वंशमं च जन्म  
विचं विद्या स्वाध्यापानानि भुक्ति दशादशमं च

Udaya (उदय), Rupa (रूप), Sakti (शक्ति), De

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Vyapara (व्यापार - commerce), Aspada (आसद - rank or position), Mana (मान - honour), Karma (कर्म - occupation), Jaya (जय - success), Sat (सत् - good), Kirti (कीर्ति - fame), Kratu (क्रतु sacrifice), Jeevana (जीवन - livelihood or profession), Vyoma (व्योम sky or zenith), Acnara (आचार - good conduct), Guna (गुण - quality), Pravritti (प्रवृत्ति - inclination), Gamana (गमन - gait), Ajna आज्ञा - command and Meshurana (मेषुरण) Labha (लाभ gain), Aya (आय - income), Agamana (आगमन - acquisition), Apathi आपति - getting, gain), Siddhi (सिद्धि - accomplishment, fulfilment), Vibhava (विभव wealth or riches), Prapthi (प्राप्ति profit), Bhava (भव), Slaghyata (स्लाघ्यता - veneration, commendation), eldest brother or sister, left ear, Sarasa (सरस - any thing juicy or succulent), and (hearing of some) pleasing or delightful news are the expressions for the 11th house.

दुःखाग्निनामनयनक्षयसूचकान्त्य

दारिद्र्यपापशयनव्ययरिःफबन्धान् ।

भावाह्वयानि गदिताः क्रमशोऽथ लीन-

स्थानं त्रिषड्व्ययपरामवराशिनाम ॥ १६ ॥

*Sloka 16* The designations used for the 12th house are Duhkha (दुःख misery), Anghri (अग्नि - leg), Vama Nayana (वामनयन left eye), Kshaya (क्षय - loss, decline), Suchaka (सूचक - a tale-bearer, spy), Anthya अन्त्य- last), Daridrya (दारिद्र्य - poverty), Papa (पाप - sin), Sayana (शयन - bed), Vyaya (व्यय) Ripha (रिफ), and Bandha (बन्ध- imprisonment). Thus have been declared in their order the names of the 12 houses - The 3rd, the 6th, the 12th and the 8th houses are termed Leena Stthanas (लीनस्थान - concealed or hidden houses)

दुःस्थानमष्टमरिषुन्ययभात्रमाहुः सुस्थानमन्यमननं शुभदं प्रदिष्टम् ।  
प्राहुर्विलग्नदशसप्तचतुर्थमानि केन्द्रं हि कष्टकचतुष्टयनामयुक्तम् ॥

*Sloka 17* The 8th, the 6th and the 12th houses are known as *Dassthanas* (दुःस्थान) or houses of evil. The rest are termed good houses and will be propitious to the native. The 1st, the 10th, the 7th and the 4th houses are known by the terms *Kendra* (केन्द्र), *Kantaka* (कण्टक) and *Chatushtaya* (चतुष्टय).

पणपरमिति केन्द्रादूर्ध्वमापोक्लिमन्तत्-

परमथ चतुरस्रं नैघनं बन्धुमं च ।

अथ सप्तपचयानि व्योमशौर्यारिहामा

नवमसुतमयुग्मं स्यात् त्रिकोणं प्रशस्तम् ॥ १८ ॥

॥ इति मन्त्रेश्वरपरिचितायां फलदर्शिकायां संज्ञाध्यायः प्रथमः ॥

*Sloka 18* The houses next to the *Kendras*, i. e., the 2nd, the 5th, the 8th and the 11th are known as *Panapharas* (पणपर) The 3rd, the 6th, the 9th and the 12th are *Apoklima* (आपोक्लिम) houses. The 4th and the 8th are designated *Chaturasra* (चतुरस्र) houses. The 10th, the 3rd, the 6th and the 11th houses are called *Upachaya* (उपचय), the 9th and the 5th are known as *Trikona* (त्रिकोण- or triangular) houses and these are auspicious.

Thus ends the first *Adhyaya* on "Definitions" in the work *Phaladeśika* composed by *Manirajawara*.

## ॥ द्वितीयोऽध्यायः ॥

ताम्रं स्वर्णं पितृशुभफलं चान्यमान्यश्रतापं

धैर्यं शौर्यं ममिति विजयं गन्तव्यं प्रकाशम् ।

शैवं कार्यं जननिगतिं होमनार्यप्रवृत्तिं

देवस्थानं रुधिरं बुधमैश्वर्यमुन्मादमकांक्षम् ॥ १ ॥

## Adhyaya II.

*Sloka 1.* It is through the Sun that a wise man ought to ascertain about a person's copper, gold, father, anything auspicious, one's own self, happiness, dignity, courage, power, victory in war, service under the sovereign, glory, any work relating to the God Siva, trip to forest or mountainous regions, taking an active part in Homas or Yagnas, temple, acuteness and exertion

मातुः स्वस्ति मनःप्रसादमुदधिल्लानं सितं चामरं  
छत्रं सुव्यजनं फलानि मृदुलं पुष्पाणि सखं कृपिम् ।  
कीर्तिं मोक्तिरूकांस्वरौप्यमधुरक्षीरादिनस्त्राम्बुगो-  
योपाप्तिं सुखभोजनं तनुसुखं रूपं वदेच्चन्द्रतः ॥ २ ॥

*Sloka 2.* It is from the Moon that one ought to determine the welfare of the mother, mental tranquillity, sea bath, white chowrie, umbrella, good fan, fruits, tenderness, flowers, corn, agriculture, fame, acquisition of pearls, bell metal, silver, sweet substances, milk, etc., cloth, water, cows, women, good meals, bodily health and beauty

सत्त्वं भूफलितं सहोदरगुणं कौर्यं रणं माहसं  
निद्वेषं च महानमाग्निकनकज्ञात्यस्त्रचोरात्रिपून् ।  
उत्साहं परकाभिनीरतिमसत्योक्तिं महीबाद्वदे-  
द्वीर्यं चित्तसमुन्नतिं च कलुषं सेनाधिपत्यं क्षतम् ॥ ३ ॥

*Sloka 3* It is through Mars that a person should ascertain his strength, products derived from the Earth, the qualities of his brothers, cruelty, battle, daring courage, odium, cooling utensils, fire, gold, kindred, weapon, thieves, enemies, energy, attachment to females not his own, uttering falsehood, prowess, mental dignity (loftiness of thought), sin, commanding an army, and wounds



पाण्डित्यं सुवचः कलानिपुणतां विद्वत्स्तुतिं मातुलं  
 वाक्चातुर्यमुपासनादिपटुतां विद्यासु युक्तिं मतिम् ।  
 यज्ञं वैष्णवकर्म सत्यवचनं शुक्तिं विहारस्थलं  
 शिल्पं बान्धवयौवराज्यमुद्दस्तद्भाग्निनेयं बुधात् ॥ ४ ॥

*Sloka 4.* It is Mercury that influences one's learning; eloquence, skill in the fine arts eulogy from the learned, maternal uncle, dexterity in speech, cleverness in religious meditation and the like, aptness for acquiring knowledge, sacrifice, any religious rite relating to Vishnu, truth-speaking, oyster-shell, place of recreation, skill in mechanical arts, relations, the rank of an heir-apparent, friends and one's sister's son or daughter, etc.

ज्ञानं सद्गुणमात्मजं च सचिवं स्वाचारमाचार्यकं  
 माहात्म्यं श्रुतिशास्त्रधीस्मृतिमतिं सर्वोन्नतिं सद्गतिम् ।  
 देवब्राह्मणभक्तिमध्वरतपःश्रद्धाश्च कोशस्थलं  
 वैदुष्यं विजितेन्द्रियं धनसुखं संमानमीड्याद्याम् ॥ ५ ॥

*Sloka 5.* It is through Jupiter that one ought to seek information about one's knowledge, good qualities, sons, minister, behaviour, teaching, magnanimity, knowledge of Vedas, Sastras and Smritis, prosperity in everything, beatitude, reverence to Gods and Brahmins, sacrifice, penance, religious faith, treasure-house, wisdom (learning), conquering of the senses, happiness of the husband, honour and compassion.

संपद्वाहनवस्त्रभूषणनिधिद्रव्याणि तौर्यत्रिकं  
 भार्यासौख्यसुगन्धपुष्पमदनव्यापारशय्यालयात् ।  
 श्रीमत्त्वं कवितासुखं बहुवधूसङ्गं विलासं मदं  
 साचिव्यं सरमोक्तिमाह भृगुजादुद्वाहकर्मोत्सवम् ॥ ६ ॥

*Sloka 6.* Information regarding one's wealth, vehicles, cloths, ornaments, hoarded goods, triple symphony (union of song, dance and instrumental music), wife, happiness, scents, flowers sexual intercourse, couch, temple, prosperity, poetry, addiction to many maidens sport, lasciviousness, ministership, charming speech, marriage and other celebrations should be sought for through Venus

आयुष्यं सरणं भयं पतिततां दुःखावमानमयान्

दारिद्र्यं भृतकापवादकलुषाण्याशौचनिन्द्यापदः ।

स्थैर्यं नीचजनाश्रयं च महिषं तन्द्रीमृणं चायमं

दासत्व कृपिसाधनं रविसुतात्कारागृहं बन्धनम् ॥ ७ ॥

*Sloka 7.* As regards one's longevity, death, fear, degradation, misery, humiliation, sickness, poverty, cooly labour, reproach, sin, impurity, censure, misfortune, constancy, resorting to low people, buffalo, drowsiness, debts, iron, servitude, agricultural implements, jail and captivity, one ought to guess through Saturn.

पित्तास्थिसारोऽल्पकचश्च रक्तश्यामाकृतिः स्यान्मधुपिङ्गलाक्षः ।

कौसुममवासाश्चतुरस्रदेहः शूरः प्रचण्डः पृथुबाहुरर्कः ॥ ८ ॥

*Sloka 8.* The Sun is of a bilious temperament and is the lord of the bones in the body. He has a limited quantity of hair, and possesses a dark-red form. He has eyes of a reddish brown colour. He is clad in red and has a square-built body. He is valiant and wrathful, and has broad shoulders

स्थूलो युवा च स्थविरः कृशः सितः कान्तेक्षणश्चासितस्रस्त्रभूर्धजः ।

रक्तैकसारो मृदुवाक् सितांशुको गौरः शशी चातकफात्मको मृदुः ॥

*Sloka 9.* The Moon has a huge body, and is young as well as old; he is lean and white; has fine lovely eyes,

black and thin hair. He governs blood. He is soft in speech, wears a white garment and is yellowish in colour. He has wind and phlegm in his composition and is mild in temperament.

मध्ये कृशः कुञ्चितदीप्तकेजः क्ररेक्षणः पैत्तिक उग्रबुद्धिः ।

रक्ताम्बरो रक्ततनुर्महीजश्चण्डोऽप्युदारस्तरुणोऽतिमज्जः ॥ १० ॥

*Sloka 10.* Mars has a slender waist, curled and shining hair. He has fierce eyes ; he is bilious and cruel in nature. He wears a red garment, and is of a reddish hue. He is wrathful but exceedingly generous. He has a youthful appearance and governs the marrow of the bones and flesh.

दूर्वालताश्यामत्तनुस्त्रिधातुमिश्रः मिरावान्मधुरोक्तियुक्तः ।

रक्तायताक्षो हरितांशुकस्त्वक्सारो युधो हास्यरुचिः समाङ्गः ॥

*Sloka 11* Mercury is green as the blade of Durva or panic grass. He is a mixture of the three humours वात (Vata-wind), पित्त (Pittha-bile) and कफ (Kapha-phlegm). His body is full of nerves. He is pleasant in his speech. He has red and broad eyes and is clad in green. He governs the skin, is fond of fun and possesses even limbs.

पीतद्युतिः पिङ्गकचेक्षणः स्यात् पीनोन्नतोराश्व बृहच्छरीरः ।

कफात्मकः श्रेष्ठमतिः सुरेव्यः सिंहाब्जनादश्च वसुप्रधानः ॥ १२ ॥

*Sloka 12.* Jupiter has a body of yellowish hue. His eyes and hair are brown. He has got a fat and elevated chest and possesses a big body. He is phlegmatic in temperament and is exceedingly intelligent. His voice is similar to that of a lion or the sound of the conch. He is always after wealth.

If वसुप्रधानः be the reading, the translation will be, "He governs fat."

चित्राम्बराकुञ्चितकृष्णकेशः स्थूलाङ्गदेहश्च कफानिलात्मा ।

दुर्वाङ्कुराभः कमनो मिशालनेत्रो भृगुः माधितशुक्लवृद्धिः ॥ १३ ॥

*Sloka 13.* Venus is clad in a garment of variegated colour. He has black curled hair. His limbs and body are huge. He has much wind and phlegm in his composition. His body has the colour of the Durva grass. He is very lovely and has broad eyes. He has treasured his vinle power.

पङ्गुर्निम्नविलोचनः कृशतनुर्दीर्घः सिरालोऽलसः

कृष्णाङ्गः पयनात्मकोऽतिपिशुनः स्नाय्यात्मको निर्धृणः ।

मूर्खः स्थूलनखद्विजः परुषरोमाङ्गोऽशुचिस्तामसो

रौद्रः क्रोधपरो जरापरिणतः कृष्णाम्बरो भास्करिः ॥ १४ ॥

*Sloka 14.* Saturn is dark in form, lame, and has wind in his composition. He has got deep eyes, and a lean and tall body full of arteries and veins. He is idle, and is exceedingly calumniating. He governs the muscle in the body. He is cruel, and has no pity. He is dull headed. He has got large nails, teeth, stiff hair and limbs. He is dirty and is of a slow disposition. He is fierce and is a personification of anger. He is ripe with old age and wears a black garment.

शैवं धाम बहिःप्रकाशरुमरूद्देशो रवेः पूर्वदिक्

दुर्गास्थानरधूजलौपधिमधुस्थानं निधोर्वायुदिक् ।

चोरम्लेच्छकृशानुयुद्धभुवि दिग्याम्या कुजस्योदिता

निद्विष्टिष्णुमभारिहारगणकस्थानान्युदीचीं त्रिदुः ॥ १५ ॥

*Sloka 15.* The following are the places frequented by the Sun. A temple belonging to Siva, in an open area, an open place where there is light, a region destitute of water and the Eastern quarter. The Moon abodes in

the place where Goddess Parvati is kept, the spot occupied by a female, a place where there is water, a herb or plant, a spot where honey or liquor is kept and the North-west quarter. The places resorted to by thieves, or occupied by low people, one where there is fire, a battle-field and the Southern quarter are declared to belong to Mars. Mercury governs the places frequented by learned men, the spot where God Vishnu is kept, an assembly, a recreation ground, a mathematical hall and the Northern quarter.

कोशाश्वत्थसुरद्विजातिनिलयस्त्वेशानदिग्गोष्ठे-

वैश्यावीथ्यवरोधनृचक्षयनस्थानं भृगोरग्निदिक् ।

नीचश्रेष्ठ्यशुचिस्थलं वरुणदिव्यस्तुः श्वेतरालयां

वल्मीकाहितमोविलान्यहिशिखिस्थानानि दिग्धसः ॥ १६ ॥

*Sloka 16* The places belonging to Jupiter are: Treasury, the Aswattha (Pipul) tree, the dwellings of Gods and Brahmins, and the North east quarter. The places of Venus are courtesan's quarters, the harem, the dancing hall, the bed room, and the South east quarter. Saturn's abodes are the lines where low people (out-casts) live, dirty places, Western quarter and the temple of the deity Sasta (Sasta generally known as *சுபகர சாஸ்திர* in Tamil and analogous to *ಮಂಜುನಾಥ* in Kannada). The places of Rahu and Ketu are an ant-hill, the dark holes occupied by serpents and the South-western direction.

शैवो भिषद्नृपतिरध्वरकृत्प्रधानी

व्याघ्रो भृगो दिनपतेः किल चक्रवाकः ।

शास्ताङ्गनारजककर्पकतोयगाः स्यु-

रिन्दोः शशश्च हरिणश्च वक्रश्चक्रोरः ॥ १७ ॥

*Sloka 17.* A worshipper of Siva, a physician, ■

king, ■ performer of a sacrifice, a minister, tiger, deer, and the ruddy goose, are signified by the Sun. One who worships शस्र (Śiṣṭa) deity, a female, a washerman, ■ cultivator, an aquatic animal, a hare, an antelope, crane and the Greek partridge are denoted by the Moon.

भौमो महानसगतायुधभृत्सुवर्ण-

काराजकुक्कुटशिवाकपिगृध्रचोराः ।

गोपज्ञशिल्पगणकोचमविष्णुदासा-

स्तार्क्ष्यः किर्कीदिविशुकौ शशिजो विडालः ॥ १८ ॥

*Sloka 18.* Matters relating to the cook (in the kitchen), an armour-bearer, a goldsmith, a ram, a cock, a jackal, a monkey, a vulture and a thief belong to Mars. A cowherd, a learned man, an artisan, a clever accountant, a Vishnu bhakta (worshipper of Vishnu), a Garuda, a Chataka bird, a parrot and a cat are represented by Mercury.

दैवज्ञमन्त्रिगुरुविप्रयतीशमुख्याः

पारावतः सुरगुरोस्तुरगश्च हंसः ।

गानी धनी विटवणिङ्गनटतन्तुवाय-

वेश्यामयूरमहिषाश्च भृगोः शुको गौः ॥ १९ ॥

*Sloka 19.* An astrologer, a minister, ■ preceptor, a Brahmin, ■ Sanyasi-chief, a pigeon, ■ horse and a swan relate to Jupiter. About a musician, a wealthy man a sensualist, ■ merchant, a dancer, a weaver, a courtesan, a peacock, a buffalo, ■ parrot and a cow, one ought to ascertain through Venus.

रैलज्यैः भृशकनीत्यकिरलकाय-

स्काराश्च दन्तिकरटाश्च पिकाः शनेः स्युः ।

बौद्धाहितुण्डिकखराजवृकोष्टसर्प-

ध्वान्तादयो मशकमत्स्यकुण्डमुलकाः ॥ २० ॥

*Sloka 20.* An oil monger, a servant, a vile person, a hunter, a blacksmith, an elephant, a crow, and the cuckoo — these have to be assigned to Saturn. A Buddhist, a snake catcher, an ass, ■ ram, a wolf, a camel, a serpent, ■ place enveloped in darkness and the like, ■ mosquito, a bug, an insect and an owl—all these should be declared to belong to Rahu and Ketu.

सौम्यः समोऽर्कजसिताग्रहितौ खरांशो-

रिन्दोहितौ रविबुधावपरे समाः स्युः ।

भौमस्य मन्दभृगुजौ तु समौ रिपुर्बुधः

सौम्यस्य शीतगुररिः सुहृदौ सिताकां ॥ २१ ॥

*Sloka 21.* Mercury is the Sun's neutral, Saturn and Venus are his enemies. The Moon's friends are the Sun and Mercury; the rest are all neutrals to him. Mars' neutrals are Venus and Saturn, and Mercury is his enemy. The Moon is Mercury's enemy, Venus and the Sun are his friends.

द्वेष्टिषौ कविबुधौ रविजः समः स्था-

न्मध्यौ कवेर्गुरुजौ सुहृदौ शनिज्ञौ ।

जीविः समः सितविदौ रविजस्य मित्रे

ज्ञेया अनुक्तखचरास्तु तदन्यथा स्युः ॥ २२ ॥

*Sloka 22.* Venus and Mercury are the enemies of Jupiter; Saturn ■ neutral to him. Jupiter and Mars are neutral towards Venus. Saturn and Mercury are his friends. Jupiter is neutral towards Saturn. Venus and Mercury are his friends. In cases where certain planets have been omitted, they must be considered to fulfil the relationship that has not been mentioned.

अन्योन्यं त्रिसुखस्त्वान्त्यमपगास्तत्कालमित्राण्यमी

तन्नैसर्गिकमप्येक्ष्य कथयेत्तस्यातिमित्राहितान् ।

शौर्याज्ञे रविजौ गुरुर्गुरुसुतौ भौमश्चतुर्थाष्टमौ

पूर्णं पश्यति सप्तमं च सकलास्तेष्वंग्रिवृद्ध्या क्रमात् ॥ २३ ॥

*Sloka 23* Planets are mutually friendly for the time being when they occupy the 3rd, the 4th, the 2nd, the 10th, the 12th and the 11th from one another. Ascertain what planets are naturally friendly, what are naturally neutral and what are inimical and then deduce from these two kinds of friendship those that are very friendly and those that are very inimical. Saturn casts a full glance at the 3rd and 10th houses, Jupiter at the 5th and 9th, and Mars at the 4th and 8th. All planets cast a quarter glance at the 3rd and 10th houses, half a glance at the 5th and 9th, three quarters of a glance at the 4th and 8th, and a full eye at the 7th.

सूर्यादिरयनं क्षणो दिनमृतुर्मासश्च पञ्चः शर-

द्विप्रौ शुक्रगुरु रविक्षितिसुतो चन्द्रो बुधोऽन्त्यः शनिः ।

प्राहुः सत्त्वरजस्तमांसि शशिशुर्नर्काः कनिष्ठौ परे

ग्रीष्मादर्ककुजो शशी शशिसुतो जीवः शनिर्भार्गवः ॥ २४ ॥

*Sloka 24* The planets from the Sun onwards sway over periods of half a year, a muhurta (2 ghatikas), a day, two months, one month, 15 days and a year respectively. Venus and Jupiter are Brahmins, the Sun and Mars are Kshatriyas. The Moon is a Vaisya, Mercury is the lord of the Sudra community. Saturn is the leader of the outcastes. The Moon, Jupiter and the Sun are planets typifying सत्त्व (Satva). Venus and Mercury are essentially the planets of Rajas (रजस) or passion. Mars and Saturn own Tamas (तमस) or darkness as their distinguishing characteristic. The lords of the six seasons reckoning from



Greeshma are (1) The Sun and Mars, (2) The Moon, (3) Mercury, (4) Jupiter, (5) Saturn and (6) Venus.

ताताम्बे रविमार्गवौ दिवि निशि प्राभाकरीन्दू स्मृतौ

तस्यस्तेन पितृव्यमातृमग्निनीसंज्ञा तदा तत्क्रमात् ।

यामाक्षीन्दुरिनोऽन्यदक्षि कथितो मौमः कनिष्ठानुजो

जीवो ज्येष्ठसहोदरः शशिसुतो दत्तात्मजः संज्ञितः ॥ २५ ॥

*Sloka 25.* The Sun and Venus are termed father and mother respectively of the child born in the day ; Saturn and the Moon, during the night Failing to play the role of parents, each of these pairs of planets gets the designation of paternal uncle and maternal aunt. The Moon represents the left eye, while the Sun, the right one. Mars represents the youngest brother and Jupiter, the eldest one Mercury denotes the adopted son.

देहो देही हिमरुचिरिनस्त्विन्द्रियाण्यारपूर्वा

आदित्यद्विदूगुलिकशिखिनस्तस्य पीडाकराः स्युः ।

गन्धः सौम्यो भृगुजशशिनौ द्वौ रसौ सूर्यमौमौ

रूपौ शब्दो गुरुरथ परे स्पर्शसंज्ञाः प्रदिष्टाः ॥ २६ ॥

*Sloka 26* The Moon represents the body, and the Sun, the soul. Mars and the other planets denote the five senses The enemy of the Sun, viz., Rahu, Gulika and Ketu will cause trouble to the body and the soul. Mercury governs smelling (nose), Venus and the Moon, taste (mouth); the Sun and Mars, govern sight (eyes); Jupiter, hearing (ears) The rest, viz., Saturn, Rahu and Ketu govern touch.

क्षीणेन्द्रर्ककुजाहिकेतुरविजाः पापाः सपापश्च वित्

ह्नीयाः केतुपुष्पार्कजाः शशितमः शुक्राः स्त्रियोऽन्ये नराः ।

रुद्राम्यागुहविष्णुधातुकमलाकालाद्यजा देवताः

सूर्यादग्निजलाग्निभूमिखण्डयोवाय्वात्मकाः स्युर्ग्रहाः ॥ २७ ॥

*Sloka 27.* The waning Moon, the Sun, Mars, Rahu, Ketu and Saturn are known as malefic planets. Mercury in conjunction with any of them is malignant also. Ketu, Mercury, and Saturn are eunuchs. Venus, Rahu, and the Moon are females. The rest, viz., the Sun, Mars and Jupiter are males. Rudra (Siva), Amba (Parvati), Guha (Kumara), Vishnu, Brahma, Lakshmi, Kala (Yama), the serpent Anāśīsha and Brahma are the presiding deities of the planets from the Sun in their order. Fire, water, fire, earth, ether, water and air are under the control respectively of the Sun and other planets taken in their order.

गोधूमं तण्डुलं चै तिलचणककुलुत्थादकश्यपाममुद्रा

निष्पाया माप अर्केन्द्रसितगुरुशिखिररविद्रुमहीनाम् ।

भोगीनाकार्यरजीवशशिशितेष्मरारुख्यं कलिङ्गं

सौराष्ट्रायन्तिसिन्धून्सुमगधयवनान्पर्वतान्कीकटाश्च ॥ २८ ॥

*Sloka 28.* The Sun's grain is wheat, the Moon's, rice, the grain belonging to Saturn is sesamum, that of Jupiter, Bengal gram, that of Ketu, horsegram. The grain signified by Mars is Dhāl. Mercury represents green gram, Dolichos lablab or cowgram (Gulabgram) is denoted by Venus and black gram by Rahu. The countries signified by the nine planets, Rahu, the Sun, Saturn, Mars, Jupiter, Mercury, the Moon, Ketu and Venus are respectively (1) Ambāra, (2) Kalinga (3) Saurashtra, (4) Avanti, (5) Sindhu, (6) Magadha, (7) Yavana, (8) Parvata and (9) Keekata.

माणिक्य तरणेः सुधार्यममल मुक्ताफलं शीतगो-

महिषस्य च विद्रुमं मरकतं सोम्यस्य गारुत्मतम् ।

देवेद्यस्य च पुष्परागमसुरामात्यस्य चञ्चं शने

नीलं निर्मलमन्ययोश्च गदिते गोमेधवैदूर्यके ॥ २९ ॥

*Sloka 29.* The ruby is the Sun's precious stone; the pure spotless pearl which is fit to be beautifully worn belongs to the Moon. Coral belongs to Mars. Mercury's precious stone is the emerald shaped like the bird <sup>1</sup>Garuḍa. Topaz belongs to Jupiter. Venus owns diamond. Saturn's gem is the stainless sapphire. Agate and the lapislazuli or turkois are said to belong to the remaining planets Rahu and Ketu respectively.

ताम्रं कांस्यं धातुताम्रं त्रयु स्यात् खर्णं रौप्यं चायसं भास्करादेः ।  
वस्त्रं तत्तद्वर्णयुक्तं विशेषाङ्गीर्णं मन्दस्याग्निदग्धं कुजस्य ॥ ३० ॥

*Sloka 30.* The substances ascribed to the planets from the Sun onwards are copper, bell-metal, copper ore, lead, gold, silver and iron. The articles of apparel for the several planets will be such cloths as bear their respective colours. But the one belonging to Saturn is a rag while the one appropriate to Mars will be a cloth singed by fire.

भानोः कटुर्भूमिसुतस्य तिक्तं लाण्यमिन्दोरथ चन्द्रजस्य ।  
मिश्रीकृतं यन्मधुरं गुरोस्तु शुक्रस्य चाम्लं च शनेः कषायः ॥

*Sloka 31.* Pungent bitter, saltish, mixed, sweet, sour (acid) and astringent are the flavours respectively of the Sun, Mars, the Moon, Mercury, Jupiter, Venus and Saturn.

भास्वद्दीप्पतिचन्द्रजक्षितिभुवां स्यादक्षिणे लाञ्छनं  
शेषाणामितरत्र तिग्मकिरणात्कट्यां ग्रिहःशुक्रयोः ।

कक्षेऽसे घटने च सक्थिचरणे चिह्नं वयांस्यर्कतो

नेमे नाथ तटं नखं नग सनि ज्ञानाद्य नश्राटनम् ॥ ३२ ॥

*Sloka 32.* The Sun, Jupiter, Mercury and Mars have their characteristic mark or token on the right side. The rest have their marks on the other side. The planets

from the Sun onwards have marks on the hip, on the head, on the back, on the arm pit, on the shoulder, on the face, and on the leg. The Sun is a person of 50 years. The Moon is one of 70 years. Mars is 16 years old. Mercury is a lad of 20 years. Jupiter is a person 30 years old. Venus is a child of 7 years. Saturn and Rahu have each 100 years.

नीलघृतिर्दीर्घतनुः कुर्णः पामी सपाण्डमतः सहिष् ।

असत्यगदी कपटी च राहुः कुप्टी परान्निन्दति बुद्धिहीनः ॥ ३३ ॥

*Sloka 33* Rahu is black in colour, tall in stature, and of a low caste, he has got skin disease, he is a heretic, he has got hic cough, he speaks falsehood, he is cunning, he suffers from leprosy, he reviles others and is devoid of intellect.

रक्तोग्रदृष्टिर्निपनागुदग्रदेहः सद्यस्त्रः पतितश्च केतुः ।

धूम्रघृतिर्धूमप एव नित्यं त्रणाङ्किताङ्गश्च कुशो नृशंसः ॥ ३४ ॥

*Sloka 34* Ketu has a red and fierce look, a venomous tongue, and an elevated body, he is armed, he is an outcast, of a smoky colour, and is inhaling smoke always, he has bruised limbs, he is lean and is malicious.

मीसं च जीर्णगमनं तममस्तु केतो

मृद्भाजनं त्रिविधचित्रपटं प्रदिष्टम् ।

मित्राणि निच्छनिमितास्तममोर्द्वयोस्तु

भौम. समो निगदिता रिषवश्च शेषाः ॥ ३५ ॥

*Sloka 35* Lead and an old garment belong to Rahu while a mud vessel and a cloth of variegated colour have been allotted for Ketu. Mercury, Saturn and Venus are the friends of Rahu as well as Ketu. Mars is neutral to them. The rest are enemies.

मूढोऽपि नीचरिपुगोऽष्टमपङ्क्यस्थो

दुःस्थः स्मृतो भवति सुस्थ इतीतरः स्यात् ।

चन्द्रे व्ययायतनुषदसुतकामसंस्थे

तोयाभिवृद्धिमिह संसति वृद्धिकार्ये ॥ ३६ ॥

*Sloka 36.* : Planets are said to be badly-placed when they are eclipsed, debilitated (occupy a depression sign or Amsa), when they are posited in the house of an enemy, or when they occupy the 8th, the 6th or the 12th house. In other positions, they are said to be well-placed. If the Moon be in the 12th, 11th, 1st, 6th, 5th, or the 7th house at the time of a query about water in a big irrigation project, increase of water can safely be predicted.

अन्तः सारसमुन्नतद्रुरणो वल्ली सितेन्दू स्मृतौ

गुल्मः केतुरहिश्च कण्टकनगौ भौमार्कजौ कीर्तितौ ।

वागीशः सफलोऽफलः शशिसुतः क्षीरग्रस्त्रद्रुमौ

शुक्रेन्दू विधुरोषधिः शनिरसारागश्च सालद्रुमः ॥ ३७ ॥

॥ इति मन्त्रेश्वरविरचितायां फलदीपिकायां ग्रहभेदो नाम द्वितीयोऽध्यायः ॥

*Sloka 37.* The Sun generates trees that are inwardly strong and at the same time tall. The Moon and Venus give birth to creeping plants. Ketu and Rahu produce a clump or cluster of trees. Mars and Saturn bring forth thorny trees. Jupiter and Mercury produce respectively fruit-bearing and fruitless trees. Venus and the Moon give birth to those that are sappy and blossoming. The Moon produces herbs; all worthless and weak trees are produced by Saturn. Rahu generates साल trees.

Thus ends the 2nd Adhyaya on "Planets and their varieties" in the work Phaladeepika composed by Mantreswara.

## ॥ तृतीयोऽध्यायः ॥

क्षेत्रत्रिभागनवभागदशांशहोरात्रिंशंसप्तलवपष्टिलवाः कलांशाः॥  
ते द्वादशांशसहिता दशवर्गसंज्ञा वर्गोत्तमो निजनिजे भवने नवांशः॥

### Adhyaya III.

*Sloka 1* क्षेत्र (Kshetra or an arc of  $30^\circ$ ), द्रेकाण (Drekana, Decanate or an arc of  $10^\circ$ ), नवांश (Navamsa or arc of  $3\frac{1}{2}^\circ$ ), दशांश (Dasamsa or an arc of  $3^\circ$  or  $\frac{1}{10}$ th portion of a sign), होरा (Hora or  $\frac{1}{2}$  of a sign, i. e., an arc of  $15^\circ$ ), त्रिंशत्त (Trimsamsa or  $\frac{1}{30}$ th portion of a sign, i. e., an arc of  $1^\circ$ ), सप्तांश (Saptamsa or  $\frac{1}{7}$ th portion of a sign, i. e., an arc of  $4\frac{2}{7}^\circ$ ), षष्ट्यंश (Shashtyamsa or  $\frac{1}{6}$ th portion of a sign, i. e., an arc of  $5^\circ$ ) and कलांश (Kalamsa or  $\frac{1}{60}$ th portion of a sign i. e., an arc of  $1^\circ$ )—these along with the द्वादशांश (Dwadasamsa or  $\frac{1}{12}$ th portion of a sign i. e., an arc of  $2\frac{1}{2}^\circ$ ) are termed Dasa Vargas or ten-fold divisions of the Zodiac. वर्गोत्तम (Vargottama) is the name given to that particular Navamsa in a Rasi which bears the same name as that of the Rasi itself.

दशांशषष्ट्यंशकलांशहीनास्ते सप्तवर्गाश्च विसप्तमांशाः ।

पञ्चवर्गसंज्ञास्त्वथ राशिभावतुल्यं नवांशस्य फलं हि केचित् ॥ २ ॥

*Sloka 2.* From the aforesaid ten Vargas if we omit the Dasamsa, Shashtyamsa and Kalamsa, the remaining 7 kinds of divisions are known as (सप्तवर्ग) Saptavargas. If from this we exclude the Saptamsa (सप्तांश), the remaining 6 kinds of divisions are known as (षड्वर्ग) Shadvargas. Some are of opinion that the effect emanating from a Navamsa is similar (or equal) to that of the Rasi.

क्षेत्रेषु पूर्णमुदितं फलमन्यवर्गेष्वर्द्धं कलादशमपष्टिलवेषु पादम् ।

बालः कुमारतरुणौ प्रवया मृतः पञ्चागः क्रमाद्युजि विपर्ययमित्यवस्थाः

*Sloka 3.* The effect is full in the Rasis. In the other vargas it is half; and in the Shodasamsa, Dasamsa and Shashtyamsa vargas, it is  $\frac{1}{4}$ th. In an odd Rasi, planets are said to be in infancy, in boyhood, in adolescence, in advanced age and *in extremis* according to the first, second, third, fourth or the last six-degree portions respectively advanced by them in the sign. But in an even sign, these several divisions have to be made regularly in the reverse order.

क्षेत्रस्यार्द्धं हि होरा त्वयुजि रविसुधांशोः समे व्यस्तमेतद्

द्रेष्काणेशास्त्रिभागैस्तनुसुतशुभपा द्वादशांशस्तु लग्नात् ।

भौमाकीर्ण्यज्ञशुक्राः शिशुजसमलवा ह्योजमे युग्ममे तद्-

व्यस्तं त्रिंशांशनाथाः क्रियमकरतुला कर्कटाद्या नवांशाः ॥ ४ ॥

*Sloka 4.* Hora means half of a Rasi; in an odd sign, the halves belong respectively to the Sun and the Moon, and in an even one, to the Moon and the Sun. The Drekkana or the third portions of a sign, are owned by the lords of the sign itself, of the son's or the 5th house and of the 9th or the house of Subha. The owners of the Dwadasamsas or  $\frac{1}{4}$ th portions of a sign are to be reckoned from that sign. In an odd sign, the Trimamsas or degrees, 1, 2, 3, 4th portions allotted to Mars, Saturn, Jupiter, Mercury and Venus are respectively 5, 5, 8, 7 and 5. In an even sign, it is reversed. That is, Venus, Mercury, Jupiter, Saturn and Mars have 5, 7, 8, 5 and 5 degrees respectively. The first Navamsa in the several signs from Mesha onwards commence respectively with Mesha, Makara, Tula and Kataka.

यज्ञं रत्नं जनं धनं नयं पदं रूपं शुक्रं चेटिना

नागं योगं स्वर्गं बलं भग्नं शिला धूलिं नैवं प्रसन्नम् ।

लाभं विश्व दिवं कुयं रम धमं पष्टयंशक्राश्रौजमे

क्राराख्याः समभे निपर्ययमिदं शेषास्तु सोम्याह्वयाः ॥ ५ ॥

*Sloka 5.* In the case of an odd sign the Krura Shashtyamsas or unpropitious 6<sup>th</sup> portions are 1st, 2nd, 8th, 9th, 10th, 11th, 12th, 15th, 16th, 30th, 31st, 32nd, 33rd, 34th, 35th, 39th, 40th, 42nd, 43rd, 44th, 48th, 51st, 52nd and 59th. The rest are Saumya or propitious ones. In the case of even signs, it is reverse, that is—the Shashtyamsa portions stated as Krura in the odd signs are the propitious or Saumya ones in the even signs and *vice versa*.

खात् सप्तांशदशांशकौ तु विपमे युग्मे तु कामाच्छुभात्

खादीशाश्च कलांशपा विधिहरीशार्काः समर्थेऽन्यथा ।

ख्यातेः कोणयुतैस्त्रिकोणभवनस्वर्शोचकेन्द्रोत्तमै-

र्वर्गाः सप्त दश त्रयोदशमिता वर्गाः प्रदिष्टाः परैः ॥ ६ ॥

*Sloka 6.* The Saptamsas or the 7<sup>th</sup> portions are in the case of an odd sign to be counted regularly from the sign itself, while in the case of an even sign they are to be reckoned from the 7th onwards. In the case of an odd sign, the Dasamsas or 10<sup>th</sup> portions are to be counted from the sign itself, in the case of an even sign, from its 9th onwards. The lords of the Shodasamsas or the 6<sup>th</sup> sub-divisions in the case of an odd sign are those of the 12 signs reckoned from that sign onward and Brahma, Vishnu, Hara and Ravi. In the case of an even sign, this is reversed. The renowned or auspicious parts of great excellence arise from the several Vargas (Rasi, Hora, Drekkana, etc.) by the combination (of the special characteristics) of Trikon, Moolatrikonabhavana, Swakshetra, Swochchra, Kendra and Vargottama and number 7 in the case of the Sapttha Vargas and 10 in the Dasas Vargas. Others reckon them as 13.



वर्गान्योजयतु त्रयोदश सुहृत्स्वर्क्षोचमेषु क्रमाद्-  
 द्वित्रिः पञ्च चतुर्नवाद्विचतुर्नवसंख्यासु वर्गेक्यतः ।  
 प्राहुश्चोत्तमपारिजातकथितौ सिंहासनं गोपुर  
 चैत्यैरावतदेवलोकसुरलोकांशान् पारावतम् ॥ ७ ॥

*Sloka 7* Consider with reference to the 13 Vargas a planet's position whether it is in a friendly house, its own house or its exaltation house. You will have the following kinds of Vaiseshikamsas resulting. The combination of 2 Vargas is called Parijata (पारिजात) the union of 3 Vargas is termed Uttama (उत्तम), that of 4, Gopura (गोपुर). When 5 Vargas combine, it is called Simhasana (सिंहासन). The union of 6 Vargas is called Paravata (पारावत). The combination of 7 Vargas is called Deva-loka (देवलोक), that of 8 Vargas, Sur-loka (सुरलोक). Iravata (ऐरावत) is the name given for the union of 9 Vargas.

Suppose Jupiter's position is 8—1 —25 —1 or it is 2nd degree of Dhanu. He occupies his (1) Moolatrikona (2) Drekkana (3) Saptamsa (4) Dasamsa (5) Dwadasamsa and (6) Kalamsa. Thus Jupiter must be declared to have attained a Parivartana.

आर्यानिर्लपगुणार्थसौख्यनिभवान्पः पारिजातांशकः  
 स्वाचारं विनयान्वितं च निपुणं यद्युत्तमांशे स्थितः ।  
 स्नेहो गोपुरभागगः शुभमतिं स्वक्षेत्रगो मन्दिरं  
 यः सिंहासनगो नृपेन्द्रदयितं भूपालतुल्यं नरम् ॥ ८ ॥

*Sloka 8* A planet in a Parijatamsa will cause the native to be respectable, endowed with many good qualities, wealth, happiness, power and dignity. A planet situated in an Uttamamsa will make him modest, clever and be of good behaviour. A planet that has attained a Gopuramsa secures to the person concerned good intellect, wealth, lands, cows and house. A planet placed

■ Simhasanamamsa will cause the native to become the friend of a king or one on a par with him

श्रेष्ठाश्चद्विपवाहनादि विभवं पारावताधिष्ठितः

सत्कीर्तिं यदि देवलोकसहितो भूमण्डलाधीश्वरम् ।

वन्द्यं भूपतिभिः सुरेन्द्रसदृशं त्वैरावतांशस्थितः

सद्भाग्यं धनधान्यपुत्रसहितं भूपं विदध्याद्ग्रहः ॥ ९ ॥

*Sloka 9.* The planet that has attained a Paravata-mamsa will make the native endowed with very good horses, elephants, vehicles and other princely appendages. The person in whose nativity a planet has reached ■ Devalokamsa will be a king widely renowned for his good qualities. The planet that has gained an Iravata-mamsa in a person's nativity will make him a second God Indra fit to be saluted by other kings. The planet in a Suralokamsa secures to the native good luck, wealth, corn, children and kingship

यद्वर्गेष्वखिलेषु मृत्युरबलेष्वत्राय वक्ष्ये क्रमा-

न्नाशं दुःखमनर्थतां च विमुखं बन्धुप्रियं तद्वरम् ।

भूपेष्टं धनिनं नृपं नृपवरं वर्गे बलिष्ठेऽखिले

वर्धिष्णुं सुखिनं नृपं गदमृती बालाद्यवस्थाफलम् ॥ १० ॥

*Sloka 10.* If at a birth a planet be weak in all the

10 vargas, it will cause the death of the native. If ■, 8, 7, 6, 5, 4, 3, 2, or 1 out of the 10 vargas be weak, the following are the effects in their order as a result thereof

(1) destruction (2) grief (3) calamity (4) unhappiness (5) love of relations (6) foremost among relations (7) friend of a king (8) a wealthy man and (9) a king. If a planet should be strong in all the vargas, the native will be best among kings. The effect of a planet's being in the (बाल) Bala and other Avastthas will

be that the native will be (1) thriving (2) happy (3) a king (4) suffering from disease and (5) dead respectively

पट्वर्गेषु शुभग्रहाधिकगुणैः श्रीमांश्चिरं जीवति

क्रांशे बहुले विलग्नभगने दीनोऽल्पजीवः शठः ।

तन्नाथा बलिनो नृपोऽस्त्यथ नरांशेशो दृगाणेश्वरो

लमेशः क्रमशः सुखी नृपसमः क्षोणीपतिर्भाग्यवान् ॥ ११ ॥

*Sloka 11* If there be a preponderance of benefic planets possessed of strength in the Shadvargas, the native will be very wealthy and live for a long period. If the Lagna should happen to occupy Krura amsas in the several Shadvargas, the native will be poor, short lived and of a wicked disposition. But if the lords of those amsas be strong the person concerned will become a king. If the lord (1) of the rising Navamsa, (2) of the rising decanate or (3) of the (rising) Lagna Rasi be strong, the native will respectively be a person (1) endowed with happiness and comfort, (2) equal to a king, or (3) a ruler of the Earth possessing good fortune.

ओजे क्रूरैर्होरा गतवति बलवान् क्रूरवृत्तिर्बनाट्यो

शुभे चान्द्री शुभेषु द्युतिर्निनयश्चौहृदसौभाग्ययुक्तः ।

व्यस्तं व्यस्तेऽत्र मिश्रे समफलमुदित लग्नचन्द्रौ बलिग्नौ

तन्नाथो द्वौ च तद्वद्यदि भवति चिरंजीव्यदुःखी यशस्वी ॥ १२ ॥

*Sloka 12.* The person at whose birth malefics occupy the Sun's Hora in odd Rasas will be strong and sturdy, cruel in his behaviour and wealthy, while the one born with benefics posited in the lunar hora of even signs will be brilliant in appearance, will speak mildly, will be pleasant and graceful. If it be otherwise, the effect also will be otherwise. If it be mixed the effect will be mixed. In the case of a nativity where the Lagna and

the Moon are strongest and the lords of the signs occupied by them be also similarly strong, the person concerned will be endowed with long life without any sorrow and will be widely renowned

ब्रेह्मणस्वरूपमाह—

सिंहाजाश्वितुलानृगुग्मभयनेष्वन्त्या हयाज्जादिमाः

मर्घ्या स्त्रीयमयोरिहायुधभृतः पाशोलिमर्घ्यो भवेत् ।

नक्राद्यो निगलो मृगेन्द्रघटयोराद्यो वणिष्मध्यमो

गृद्धासो वृषभान्तिमश्च रिहगः कर्कर्यादि कोलाननम् ॥१३॥

*Sloka 13.* The last decanates of Simha, Mesha, Dhanus, Tula and Mithuna, the first ones of Dhanus and Mesha, the middle ones of Kanya and Mithuna are termed आयुध ब्रेह्मणा (Ayudha Drekkanas) or 'armed' decanates. The middle decanate of Vrischika is called "Pasa" (पाश or noose). The first Drekkana of Makara is called "Nigala" (निगल fetters) decanate. The first decanates of Simha and Kumbha and the middle one of Tula are vulture faced. The last decanate of Vrishabha is a bird (पक्षि - Pakshi) and the first decanate of Kataka has a face like that of a pig.

कौर्प्याद्यः कर्कटान्त्यो ज्ञपचरममहिश्चाजगोमध्यमिहा-

द्यत्यन्त्यं स्वाचतुष्पादिह फलमधनक्रूरनिन्द्या दरिद्राः ।

द्वन्द्वर्धे स्युर्दमाणैरधमसमशुभान्यस्यिरे चोत्क्रमेण

प्राहुस्तज्ज्ञाः स्थिरर्क्षेष्पशुभशुभसमान्येव लग्ने फलानि ॥ १४ ॥

*Sloka 14.* The first decanate of Scorpio, the last one of Cancer and the last one of Pisces are termed serpent decanates. The second of Mesha and Vrishabha, the first of Leo and the last of Scorpio are called quadruped decanates. Persons born in these (i.e., when these decanates are rising) will be without wealth, cruel

in disposition, vile in character and indigent. In a dual sign, the 3 decanates in their order will be अधमा (Adhama or bad), मध्यमा (Madhyama or mixed) and उत्तमा (Uttama or good), while in the case of a moveable sign, this order will be reversed. In a fixed sign, the order will be bad, good and mixed. Thus will the effects also be when these decanates are rising. So say the wise.

द्रेकाणेशे स्वर्गे शुभस्वगसहिते स्वोद्यमिन्नर्क्षगे वा

तद्वत्त्रिंशंशनाथे बलवति यदि चेद् द्वादशांशाधिपे वा ।

होरानाथे तथा चेन्निखिलगुणगणो नित्यशुद्धप्रवीणो

दीर्घायुः स्यादयावान् सुतधनसहितः कीर्तिमात्राजभोगः ॥१५॥

*Sloka 15* If the lord of the (rising) decanate be in his own varga, or associated with a benefic planet or be in his own exaltation or friendly house, if the lord of the (rising) Trimsamsa, Dwadasamsa or Hora (Lagna?) possessing strength be in a similar position, the person concerned will be endowed with all good qualities, will always be pure, will be clever, long lived, merciful and wealthy, will possess children, will be widely renowned and enjoy all comforts in a royal style.

मान्दिस्थराशिपतिसङ्गतसुत्रिकोणं

तस्यांशराशिपतिसंयुतमंशकोणम् ।

लभं वदन्ति गुलिकांशकराशिकोणं

तद्वद्विधो बलयुते शशिनैव मिथात् ॥ १६ ॥

*Sloka 16.* Note the Rasi occupied by Mandi at a birth and note also where the lord of that Rasi is posited. The Lagna at birth will be a position triangular to that of the aforesaid lord or one triangular to the Navamsa occupied by the owner of the sign representing the Navamsa occupied by Gulika. When the Moon is strong,

the Lagna should be deduced similarly through the Moon alone instead of through Mandi.

कुर्यादात्मसुहृद्गणगशशी कल्याणरूपं गुणं

श्रेयांस्युत्तमवर्गजस्तत्परगस्तन्नाथजातान् गुणान् ।

स्वत्रिंशंगता ग्रहा निदधते तत्कारकत्वोदितं

तत्रैकोऽपि सुहृद्ग्रहेक्षितयुतः स्वोच्चेऽर्थयुक्तं नृपम् ॥१७॥

*Sloka 17* The Moon if posited in her own or a friend's decanate will make the native beautiful in appearance and possessed of good qualities. If she has attained an उत्तमवर्ग (Uttamavarga), she will also make him very lucky, if she be posited anywhere else, she will endow the native with such qualities as belong to the planet owning the house occupied by the Moon. Planets that are in their own Trimsamsas will do all that have been ascribed to them as Karakas. If there be at least one planet in his own or exaltation house and at the same time aspected by or associated with a friendly planet, the native will become a king endowed with riches.

स्वोच्चे प्रदीप्तः सुखितस्त्रिकोणे स्वस्थः स्वगेहे मुदितः सुहृद्वे ।

शान्तस्तु सोम्यग्रहवर्गयुक्तः शक्तो मतोऽसौ स्फुटरश्मिजालः ॥१८॥

*Sloka 18* A planet is blazing when he is in his exaltation, he is happy in his Moolatrikona, he is confident in his own house, he is delighted in a friend's house, calm when he has reached the varga of a benefic planet. He is capable when he shines bright with unclouded splendour.

ग्रहाभिभूतः न निपीडितः स्यात् खलस्तु पापग्रहवर्गयातः ।

सुदुःखितः शुक्रगृहे ग्रहेन्द्रो नीचेऽतिभीतो विकलोऽस्तयातः ॥ १९ ॥

*Sloka 19.* He is tortured when overcome by another planet. He is base by union with the Varga of a malefic

planet. He is exceedingly distressed when he occupies an enemy's house. He is greatly afraid when he is in his depression. He is failing when he has set or disappeared.

पूर्णं प्रदीप्ता विकलास्तु शून्यं मध्येऽनुपाताच्च शुभं क्रमेण ।

अनुक्रमेणाशुभमेव कुर्युर्नामानुरूपाणि फलानि तेषाम् ॥ २० ॥

॥ इति मन्त्रेश्वरविरचितायां फलदीपिकायां वर्गविभागो नाम तृतीयोऽध्यायः ॥

*Sloka 20.* In the case of a planet in a प्रदीप्तावस्था (Pradeeptavastha), the good effect will be full, while it will be nil for a planet in a विकला (Vikala) state. In the case of the intervening conditions (Avasthas), the auspicious effects will be decreasing proportionately while the unpropitiousness of the effects will correspondingly increase. The nature of the effects of the several Avasthas will be in quite accord with the appellations they bear.

Thus ends the 3rd Adhyaya on "Divisions of the Zodiac" in the work *Phaladeepika* composed by Mantreswara.

## ॥ चतुर्थोऽध्यायः ॥

षीर्यं पञ्चिधमाह कालजबलं चेष्टाबलं स्त्रोचजं

दिग्शीर्यं त्वयनोद्भवं दिविपदां स्थानोद्भवं च क्रमात् ।

निश्वारेन्दुसिताः परे दिवि सदा ज्ञः शुक्रपक्षे शुभाः

कृष्णेऽन्ये च निजान्दमासदिनहोरास्त्रिबुद्ध्या क्रमात् ॥ १ ॥

### Adhyaya IV.

*Sloka 1.* The strength of a planet is said to be six-fold and they are in the following order:—(1) Kalaja (कालज) or temporal, (2) Cheshta (चेष्टा) or motional, (3) Ucchaja (उच्चज) or that derived from its exaltation position, (4) Diga (दिक्) or directional, (5) Ayana (अयन) or

that derived from its declination (north or south) and (6) Sthana (स्थान) or positional. In the night-time, Mars, the Moon and Venus are strong. Mercury is strong at all times. The rest are strong during the day. In the bright-half of a month the benefics and in the dark half, the malefics are strong. Planets when they happen to be the lord of the year, month, day and hour get  $\frac{1}{4}$ ,  $\frac{1}{2}$ ,  $\frac{3}{4}$  and 1 Rupa respectively.

राकाचन्द्रस्य चेष्टाबलमुदगयने भास्वतो वक्रगानां

युद्धे चोदविस्तृतानां स्फुटबहुलरुचां खोचनीयं स्वतुङ्गे ।

दिग्भीयं खेर्कभौमौ सुहृदि शशिसितौ निद्ररु लग्नगो चे-

न्मन्देऽस्ते याम्यमार्गे बुधशनिशशिनोऽन्येऽयनारुहे परसिन् ॥२॥

*Sloka 2* The Moon gets (चेष्टाबल) Cheshtabala when she is full. The Sun gets it when he is in his northern course, the other planets, when in their retrograde motion. In planetary war, those that are posited in the north and who have got brilliant rays should be considered as victorious. Planets have their full (उच्चबल) Uchcha bala when in their highest exaltation. As regards directional strength, the Sun and Mars are strong in the 10th, Venus and the Moon in the 4th, Mercury and Jupiter in the 1st and Saturn in the 7th. Mercury, Saturn and the Moon have their (अयनबल) Ayana bala in their southern course. The rest have the same in their northern

खोचस्वर्क्षमुद्गृहेषु बलिनः पट्सु स्ववर्गेषु च

प्रोक्तं स्थानबलं चतुष्टयमुखात्पूर्णाद्विपादाः क्रमात् ।

मध्याद्यन्तकण्ठमर्त्यवनिताः खेटा बलिष्ठाः क्रमात्

मन्दारज्ञगुरुशनोब्जरयो नैजे बले वर्द्धनाः ॥ ३ ॥

*Sloka 3.* The strength accruing to a planet in the six Vargas (viz Rasi, Hora, Drekkana, Navamsa, Diva-



dasamsa and Trimsamsa) on a consideration of its being posited in its exaltation, its own and its friendly signs etc., is termed its positional strength. That arising from its being in Kendra and other bhavas (i. e., Phanapara and Apokhima) will be 1,  $\frac{2}{3}$  and  $\frac{1}{3}$  Rupa respectively. The hermaphrodite planets are strong in the middle, the male ones at the initial and the female ones at the concluding portions of a Rasi. Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun are in their order increasing in their natural strength.

वक्रं गतो रुचिररश्मिसमूहपूर्णो  
नीचारिभांशसहितोऽपि भवेत्स खेटः ।  
वीर्यान्वितस्तुहिनरश्मिरीवोद्यमित्र-  
स्वक्षेत्रगोऽपि विबली हतदीधितिश्चेत् ॥ ४ ॥

*Sloka 4.* A planet is said to possess strength when he is retrograde or when his rays are full and brilliant, though posited in a depression or inimical Rasi or Amsa. Like the Moon, a planet though occupying an exaltation, friendly or his own Rasi or Amsa becomes weak should his rays be overpowered or eclipsed

तुङ्गस्था बलिनोऽखिलाश्च शशिनः श्लाघ्यं हि पक्षोद्भवं  
भानोर्दिग्बलमाह वक्रगमने ताराग्रहाणां बलम् ।  
कर्कषुक्षाजघटालिगोहिरबलान्त्योक्षाश्चिप्राश्चात्यगः  
केतुस्तत्परिवेषधन्वसु बली चेन्द्रर्कयोगो निशि ॥ ५ ॥

*Sloka 5.* All planets are strong when they are in exaltation. The Moon is strong and auspicious when she has her full Paksha bala and the Sun when he has his full Dig.bala (i. e., when he is in the 10th house or the Meridian). The other five non-luminous planets are strong when they are retrograde. Rahu in Kataka, Vri-

shabha, Mesh, Kumbha and Vrischika and Ketu in Meena, Kanya, Vrishabha and the later half of Dhanus, in Parivesha (परिवेश) and Indra chapa (इन्द्र चाप) are strong if there be a conjunction of the Moon and the Sun and the time be night

रूपं मानुषमेऽलिभेऽद्विरपरेऽर्द्धं बलं स्यात्तनोः

तुल्यं स्वामिबलेन चोपचयगे नायेऽतिवीर्योत्कटम् ।

स्वामीध्यज्ञयुतेभित्ते कवियुते चान्यैरयुक्तेक्षिते

शूर्य्याभिशि राशयोऽहनि परे वीर्यान्विताः कीर्तिताः ॥ ६ ॥

*Sloka 6* If the first bhava be a biped sign, one rupa has to be allotted to it, if it be Vrischika, the bala is  $\frac{1}{2}$ , if it be any other sign, the strength is  $\frac{1}{3}$ . The strength of the Lagna is equal to that of its lord and is very powerful when the lord occupies an Upachaya (3rd, 6th, 10th or 11th) house. The same is also the case when it is occupied or aspected by its lord Jupiter or Mercury, when it is associated with Venus and is at the same time without the conjunction or aspect of any other planet. The day-signs possess strength in day-births while night-signs are declared powerful in night births

स्वोचे पूर्णं स्वत्रिकोणे त्रिपादं स्वक्षेत्रेऽर्द्धं मित्रभे पादमेव ।

द्विदक्षेत्रेऽल्पं नीचगेऽस्तं गतेऽपि क्षेत्रं वीर्यं निष्फलं स्यान्नराणाम् ॥ ७ ॥

*Sloka 7.* A planet gets one full Rupa as positional strength when he is in his exaltation Rasi. The strength is  $\frac{2}{3}$ ths when posited in his Moolatrikona Rasi. It is  $\frac{1}{3}$  when the planet occupies his own Rasi. When the planet is in a friendly house, his bala is only  $\frac{1}{3}$ . In an inimical house, he gets only very little. The strength is nil when he is in his depression sign or eclipsed by the Sun's rays.

केन्द्रे ग्रहाणामुदितं बलं यत्सुखे नमस्तत्तृदे मिलये ।

उपर्युपर्युक्तपदक्रमेण बलाभिष्टुद्धिं हि निकल्पयन्ति ॥ ८ ॥

*Sloka 8* The strength of planets when occupying the 4 Kendras (1st, 4th 7th and 10th) has been distinguished by the astrologers in the following manner It is  $\frac{1}{2}$ th in the 4th house,  $\frac{1}{3}$  in the 10th,  $\frac{2}{3}$ ths in the 7th and full in the 1st or Lagna, thus increasing by  $\frac{1}{3}$ th in each stage

श्रेष्ठेति सा सप्तमदृष्टिरेव सर्वत्र वाच्या न तथाऽन्यदृष्टिः ।

योगादियु न्यूनफलप्रदेति विशेषदृष्टिर्न तु कैश्चिदुक्ता ॥ ९ ॥

*Sloka 9* The aspect from the 7th house is the only one that should be declared as most effective in all cases, not so, the rest But there are others who opine that the special aspect (of Saturn Jupiter and Mars) is in no way less efficacious in producing full effect in all yogas and the like

नेसर्गिकं शत्रुसुहृत्वमेव मनेत्रप्रमाण फलकारि सम्यक् ।

तात्कालिकं कार्यमशेन वाच्य तच्छुभित्वमनित्यमेव ॥ १० ॥

*Sloka 10* Natural enmity or friendship between two planets is more fully effective than and preferable to the corresponding temporal ones as the latter is only a variable quantity and not a permanent one

निःशेषदोषहरणे शुभवर्द्धने च

वीर्यं गुरोरधिकमस्त्यखिलग्रहेभ्यः ।

तद्वीर्यपाददलशक्तिभृतौ ज्ञशुक्रौ

चान्द्र बल तु निखिलग्रहवीर्यबीजम् ॥ ११ ॥

*Sloka 11* In completely warding off evil and in promoting prosperity, Jupiter is the most powerful of all the planets. Mercury and Venus have  $\frac{1}{4}$ th and a  $\frac{1}{2}$

respectively of that power. The Moon's strength serves as a basis as it were for the strength of all the planets

॥ अथ चन्द्रक्रियादि ॥

जन्मर्क्षविघटी नीतिज्ञानाङ्गैर्ननयैर्भजेत् ।

लब्धाथन्द्रक्रियावस्यावेलाख्यास्तत्फलं क्रमात् ॥ १२ ॥

*Sloka 12.* Find what portion of the asterism occupied by the Moon has elapsed at birth. Reduce the same to vighatikas. Divide this result by (1) 60 (2) 300 and (3) 100. The three resulting quotients are termed (1) चन्द्रक्रिया (Chandrakriya) (2) चन्द्रावस्था (Chandra avastha) and (3) चन्द्रवेला (Chandra vela) respectively. Their effects are described below

॥ अथ चन्द्रक्रियाफलम् ॥

स्थानाद्गुप्तपत्नी परपुत्रतिरतो घृतकृद्वस्तिमुख्या-

रूढः सिंहासनस्थो नरपतिररिहा दण्डनेता गुणी च ।

निष्प्राणदिष्ठमूर्द्धा धतकरचरणो बन्धनस्थो विनष्टो.

राजा वेदानधीते स्वपिति सुचरितः संस्मृतो धर्मकर्ता ॥१३॥

सद्विषयो निधिसंगतः श्रुतकुलो व्याख्यापरः शत्रुहा

रोगी शत्रुजितः स्वदेशचलितो भृत्यो विनष्टार्थकः ।

आस्थानी च सुमन्त्रकः परमहीमर्ता सभार्यो गज-

व्रस्तः संयुगभीतिमानतिमयो लीनोन्नदात्ताग्निगः ॥ १४ ॥

क्षुद्राघासहितोऽश्रमसि विचरन्मांसाशनोऽस्त्रक्षतः

सोद्वाहो घृतकन्दुको विहरति घृतैर्नृपो दुःखितः ।

शय्यास्थो रिपुसेवितश्च ससुहृद्योगी च भार्यान्वितो

मिष्टाशी च पयः पिबन् सुकृतकृत् स्वस्थस्तथास्ते सुखम् ॥१५॥

*Sloka 13.* One that has fallen from his position (2) one practising austerities (3) one intent on other peoples'

wives (4) a gambler (5) one who is mounted on a mighty elephant (6) one seated on the throne (7) a leader of men (8) one that destroys enemies (9) a judge (10) a virtuous person (11) one that is dead or quite exhausted (12) one that is decapitated (13) one whose hands and legs are injured (14) a prisoner (15) one that is lost or spoilt (16) a king (17) one that studies the Vedas (18) one that sleeps (19) one that recollects a good action (20) one who practises virtue.

*Sloka 11* (21) one that is born of a good family (22) one who has come by a treasure (23) one belonging to a renowned family (24) one clever in exposition (25) a destroyer of enemies (26) one who is sickly (27) one that is vanquished by his enemy (28) one that has left off his native country (29) a servant (30) one who owned a small property and even which has been spoiled (31) one that is always seen in assemblies (32) a good counsellor (33) one that is in charge of others' lands (34) one that lives with his wife (35) one who is afraid of elephants (36) one who is timid in conflicts (37) one that is generally very timid (38) one that lives concealed or *incognito* (39) one that feeds others (40) one that is in or very near a fire

*Sloka 15* (41) one that suffers from hunger (42) one that eats cooked rice (43) one that is wandering (44) one that eats flesh (45) one that has been injured by a missile or weapon (46) one that is under marriage (47) one with a ball in his hand (48) one who amuses in playing with dice (49) a king (50) one that is distressed (51) one that is in his bed (52) one that is honoured by his enemies (53) one that is surrounded by his friends (54) a saint or devotee (55) one that is with his wife (56) one

that eats savoury food (57) one that drinks milk (58) one that does good or virtuous acts (59) one that is confident or self-possessed and (60) one who continues to be happy.

॥ अथ अवस्थाफलम् ॥

आत्मस्थानात्प्रवासो महितनृपहितो दासता प्राणहानि-

भूपालत्वं स्ववंशोचितगुणनिरतो रोग आस्थानवत्वम् ।

भीतिः क्षुद्धाधितत्वं युवतिपरिणयो रम्यशय्यानुपत्तिं

मृष्टाशित्वं च गीता इति नियमवशात्सद्भिरिन्दोरवस्था ॥ १६ ॥

*Sloka 16.* The following are declared by the wise as the effects of the 12 अवस्थाः) Avasthas of the Moon (1) Absence from one's head-quarters (2) becoming a favourite of an esteemed king (3) danger of losing one's life on account of service to another (4) possessing qualifications of being a ruler of the world (5) delighting to have qualifications and merits befitting one's family (6) sickly (7) desire to be a leader or chief in an assembly (8) fear (9) torment by the pangs of hunger (10) marriage with a young female (11) desire to have handsome bed and (12) eating savoury food.

॥ अथ चन्द्रवेलाफलम् ॥

मूर्द्धामयो मुदितता यजनं सुखस्थो

नेत्रामयः सुखितता वनिताविहारः ।

उग्रज्वरः कनकभूषणमश्रमोक्षः

स्वेलाशनं निधुवनं जठरस्य रोगः ॥ १७ ॥

क्रीडा जले हसनचित्रविलेखने च

क्रोधश्च नृत्तकरणं घृतशुक्तिनिद्रे ।

दानक्रिया दशनरुक् कलहः प्रयाण-

मुन्मत्तता च सलिलापुवनं विरोधः ॥ १८ ॥

स्वेच्छालानं क्षुद्रयं शास्त्रलाभं स्वरं गोष्ठी योधनं पुण्यकर्म ।

पापाचारः क्रूरकर्मा ग्रहर्षं प्राज्ञैरेवं चन्द्रवेला श्रदिष्टा ॥ १९ ॥

*Sloka 17* The effects of the Moon's 36 Velas (वेला) have been thus described by the wise:—(1) head-ache (2) pleasure (3) performing a sacrifice (4) living happily (5) eye disease (6) being happy (7) amusement with young damsels (8) violent fever (9) adornment with golden jewels (10) shedding tears (11) devouring poison (12) coition (13) stomach ache

*Sloka 18* (14) amusing oneself in water, merriment and painting (15) anger (16) dancing (17) eating food along with ghee (18) sleeping (19) gift (of presents) (20) tooth-ache (21) quarrel (22) starting (on a journey) (23) intoxication or insanity (24) swimming in water (25) enmity

*Sloka 19.* (26) the act of being according to one's own inclination (27) bathing (28) fear of hunger (29) acquisition of a sacred book (30) wantonness (31) conversation (32) fighting (33) doing a virtuous act (34) practising evil (35) perpetrating cruel actions and (36) exultation.

जातके च मुहूर्ते च प्रश्ने चन्द्रक्रियादयः ।

सम्यक् फलप्रदास्तस्मादिशेषेण विचिन्तयेत् ॥ २० ॥

*Sloka 20* The Chandra kriya (चन्द्रक्रिया) and others described above will be found to be useful and productive of effect in the case of a birth, a muhurta (celebration of an auspicious event) and a query. One ought therefore to particularly examine them and then only set about predicting.

पक्षोद्भवं हिमकरस्य विशिष्टमाहुः

स्थानोद्भवं तु बलमप्यधिकं परेषाम् ।

तत्संप्रयुक्तमितरैरधिकाधिकं स्या-

दन्यानि तेन सदृशानि बहूनि ते स्युः ॥ २१ ॥

*Sloka 21.* (पक्षबल) Pakshabala is special to the Moon, while the bala arising from Stthana (स्थान position) is important for the other planets. This when added to the other kinds of strength of the several planets is capable of outdoing one another. Other kinds of strength, there are many, similar to this.

॥ बलपेण्डसंख्या ॥

सार्द्धानि पद तीक्ष्णकरो बलीयान् चन्द्रस्तु पद पञ्च वसुन्धराजः ।

सप्तेन्दुसूनो रविवद्गुरोस्तु सार्द्धानि पञ्चाथ सितो बली स्यात् ॥ २२ ॥

*Sloka 22.* The Sun is declared strong when his strength is  $6\frac{1}{2}$  rupas. In the case of the Moon, it is 5 rupas. Five rupas are assigned to Mars and 7 to Mercury. Jupiter's (पूज्यबल) Purnabala is similar to that of the Sun, that is,  $6\frac{1}{2}$  rupas. Venus is strong when he gets  $5\frac{1}{2}$  rupas.

मन्दस्तु पञ्चैव हि षड्बलानां संयोग एवापरधान्यथा स्युः ।

एवं ग्रहाणां स्वबलावलानि विचिन्त्य सम्यक्प्रथयेत्फलानि ॥ २३ ॥

*Sloka 23.* Saturn should have  $5\frac{1}{2}$  rupas. These are the figures representing the total (पञ्चबल) Shadbalas for the several planets. If the respective figures be otherwise, i. e., less than the above, the planets should be considered as weak. It is only after a minute examination of the strength or otherwise of the Shadbalas of the several planets, one ought to declare their effects.

लग्नादिकानामधिपस्य पिण्डे रूपान्विते तद्वलपिण्डमाहुः ।

यस्यां दिशि दिग्बलं स्यात्तद्भाववीर्यं सहितस्य दृष्टया ॥ २४ ॥



॥ इति मन्त्रेश्वरादिरेचिनायां कन्दीपिकायां षड्वनिरुक्तं नाम चतुर्थोऽध्यायः ॥

*Sloka 24* In the case of the Lagna and other bhavas, add one rupa to the strength of the lord of the bhava concerned. Supplement this by the directional strength (दिग्बल - Digbala) due to that bhava and also by the strength of aspect (दृग्बल - Drigbala) of that bhava. The aggregate sum total is the bhava bala (भावबल) required.

For more details about the several kinds of strength of planets, please see Adhyayas II and III of my edition of *Sripati-paddhati*.

Thus ends the 4th Adhyaya on "Determination of the Shadbalas of Planets" in the work *Phaladeepika* composed by Mantreswara.

## ॥ पञ्चमोऽध्यायः ॥

अर्थासि कथयेद्विलग्नशशिनोः प्राचल्यतः खेचरैः  
कर्मस्यैः पितृमातृशात्रवसुहृद्भात्रादिभिः स्त्रीधनात् ।  
भृत्याद्वा दिननाथलग्नशशिनां मध्ये बलीयास्ततः  
कर्मेशस्यनवांशराशिपवशाद्बुद्धिं जगुस्तद्विदः ॥ १ ॥

### Adhyaya V.

*Sloka 1.* One ought to declare the acquisition of wealth by any person with reference to the predominance of the Lagna or the Moon as the case may be in his horoscope. The source of such an acquisition will be the father, mother, a foe, a friend, a brother, a wife or a servant, according as the Sun or any of the other planets taken in order occupies the 10th place from the Lagna or the Moon whichever is stronger. His profession will be that prescribed for the lord of the Navamsa

occupied by the planet owning the 1<sup>st</sup> place from the Lagna, from the Moon and from the Sun (severally) whichever is strongest

फलद्रुमैर्मन्त्रजपैश्च शाखाद्यन्तानृतैः कंबलभेषजाद्यैः ।

धातुक्रियाद्वा क्षितिपालपूज्याजीवत्यमौ पङ्कजबल्लभांशे ॥ २ ॥

*Sloka 2* If the lord of the 10th house be posited in the Sun's Navamsa, the person born will earn his livelihood through fruit trees, by the incantation, of Mantras, by fraud, by gambling, by uttering falsehood, through wool, medicine and the like, by working on metals or through service under a king

जलोद्भवानां क्रयविक्रयेण कृषिक्रियागोमहिषीसमुत्थैः ।

तीर्थाटनाद्वा वनिताश्रयाद्वा निशाकरांशे वसनक्रयाद्वा ॥ ३ ॥

*Sloka 3* If the Navamsa occupied by the lord of the 10th house be that of the Moon, the income of the person concerned will be through trade on water-products (pearls, corals, etc), through agriculture and cattle farming, pilgrimage to holy shrines service under a damsel or trading in clothes

भौमांशके धातुरणप्रहारैर्महानसाद्रूमिवशात्सुवर्णात् ।

परोपवापायुधसाहसैर्वा म्लेच्छाश्रयात्स्वचक्रचोरवृत्त्या ॥ ४ ॥

*Sloka 4* If the Navamsa in question be that of Mars, the sources of income may be through metals, fighting in battles, cooking, funds, gold, inflicting trouble to others, weapons, acts of oppression, association with wicked men, spying or through theft

कान्यागमैर्लेखकलिप्युपायेज्योतिर्गणज्ञानवशाद्भांशे ।

पारथमेदाध्ययनाजपाच्च पुरोहितन्याजपशात्प्रवृत्तिः ॥ ५ ॥

*Sloka 5* In the case of a person born with the lord

of the 10th posited in a Navamsa owned by Mercury, the person will earn a living through composing poems, the study of sacred scriptures, by being a scribe or through some clerical work, through a knowledge of astrology, through the study of the Vedas on other's behalf, by incantations of Mantras, or by playing the role of a priest.

जीवांशके भूसुरदेवतानां समाश्रयाद्भूमिपतिप्रसादात् ।

पुराणशास्त्रागमनीतिमार्गाद्धर्मोपदेशेन कुसीदवृत्त्या ॥ ६ ॥

*Sloka 6* If the planet concerned be in a Navamsa of Jupiter, the person born maintains himself through the help of Brahmins, Gods or through royal favor, by reciting Puranas, by the study of Sastras, by the preaching of morality, by religious instructions or by lending money (profession of usury)

स्त्रीसंश्रयाद्भोमहिषिगजाश्वैस्तौर्यत्रिकैरा रजतैश्च गन्धैः ।

क्षीराघलङ्कारपटीपटाद्यैः शुक्रांशकेऽमात्यगुणैः कवित्वात् ॥ ७ ॥

*Sloka 7.* The earnings of a person with the lord of the 10th house posited in a Navamsa owned by Venus will be through a woman, cows, buffaloes, elephants, horses, through triple symphony (i.e., dancing in accompaniment to vocal and instrumental music), through silver, scents, milk, ornaments and silken fineries, by virtue of being a companion (Aid-de camp) to a king, or by his poetic talents.

शन्यंशके मूलफलैः श्रमेण ग्रेष्णैः खलेर्नीचधनैः कुधान्यैः ।

भारोद्बहात्कुत्सितमार्गवृत्त्या शिल्पादिभिर्दारुमयैर्वधाद्यैः ॥ ८ ॥

*Sloka 8.* The person in whose nativity the lord of the 10th house is sheltered in Saturn's Navamsa lives by dealing in roots and fruits, by servile bondage, (sweating labour), through servants, rogues and through the earnings

of men of low morality, through bad grains, by carrying burden, by resorting to base avocations, through sculpture, wooden materials and by functioning as an executioner or a butcher.

अंशेशे बलवत्ययत्नघनमंप्राप्तिं बलोनेशे

स्वल्पं प्रोक्तफलं भवेद्दयतः कर्मक्षदेशे फलम् ।

अंशसोक्तदिशं वदेत्पतियुते दृष्टे स्वदेशे फलं

सत्यन्यैः परदेशजं तदधिपस्यांशे स्वदेशे स्थिरे ॥ ९ ॥

॥ इति मन्त्रेश्वरविरचितायां फलदीपिकायां कर्माजीवो नाम पञ्चमोऽध्यायः ॥

*Sloka 9.* When the planet owning the Navamsa is strong, there will be acquisition of wealth without any exertion. If it should be weak, very little wealth accrues. The country of acquisition will be that signified by the sign representing the 10th house or the Navamsa occupied by the lord of the 10th house. But if this sign be occupied or aspected by its lord, he will earn in his own country. The same will be the result if the Navamsa occupied by the lord of the 10th house be an immovable Rasi. And if the said sign be occupied or aspected by planets other than its lord, the native will earn in a place other than his own native country.

Thus ends the 5th Adhyaya on "Profession and Livelihood" in the work *Phaladeepika* composed by Mantreswara.

## ॥ षष्ठोऽध्यायः ॥

रुचकमद्रकहंसकमालयाः सशशका इति पञ्च च कीर्तिताः ।

स्वभवनोच्चगतेषु चतुष्टये क्षितिसुतादिषु तान् क्रमशो वदेत् ॥ १ ॥

### Adhyaya VI.

*Sloka 1.* रुचक (Ruchaka), मद्र (Bhadra), हंस (Hamsa), मालय (Malaya) and शश (Sasa) are the five yogas which

are formed by the planets—Mars, Mercury Jupiter, Venus and Saturn respectively when each of them occupies a Kendra identical with its स्वश्रेय (Swakshetra) or स्वोच (Swochcha)

दीर्घास्यो बहुसाहसप्रभिरः शूरोऽरिहन्ता बली

गर्विष्ठो रुचके प्रतीतगुणमान् सेनापतिर्जित्वरः ।

आयुष्मान् सकुशाग्रबुद्धिरमलो विद्वज्जनश्लाघितो

भूपो भद्रकयोगजोऽतिप्रभयश्चास्थानकोलाहलः ॥ २ ॥

*Sloka 2.* The person born in a रुचक (Ruchaka) yoga will have a broad face, will acquire wealth by doing many daring deeds, will be brave, will overcome his enemies will be powerful and will be arrogant. He will become renowned for his merits, will be a leader of an army and will emerge victorious in all his attempts. The man born in a भद्र (Bhadra) yoga will be gifted with long life and keen intellect, will be clean praised by the learned, will lead men will be very rich and clever in addressing an assembly

हंसे सद्भिरभिष्टुतः क्षितिपतिः शहाब्जमत्स्याङ्कुशै-

र्षिहैः पादकराङ्कितः शुभनपुर्मृष्टान्मुग्धाभिरुः ।

पुष्टाङ्गो धृतिमान्धनी सुतनधूमाग्यान्वितो वर्धनो

मालव्ये सुखभुक्सुवाहनयशा निद्वान्प्रसन्नेन्द्रियः ॥ ३ ॥

*Sloka 3* The person born in the हस (Hamsa) yoga will be a king extolled by the good. He will have in his legs and hands marks of शङ्ख (Sankha) पद्म (Padma) मत्स्य (Matsya) and अकुश (Ankusa) Rehhas. He will possess a beautiful body, will eat pure food and will be of a righteous disposition. The man born in a मालव्य (Malavya) yoga will have strong limbs, will be resolute, wealthy, endowed with wife, children and happiness, will be pros-

perous, will eat good meals, command good vehicles, and will become famous and learned. He will possess clear organs of sense, sight hearing, touch, etc. \*

द्यस्तः सर्वजनैः सुभृत्यवलवान् ग्रामाधिपो वा नृपो  
दुर्वृत्तः शशयोगजोऽन्यवनितावित्तान्वितः सौख्यवान् ।  
लग्नेन्द्रोरपि योगपञ्चकमिदं साम्राज्यसिद्धिप्रदं  
तेष्वेकादिषु भाग्यवान् नृपसमो राजा नृपेन्द्रोऽधिकः ॥ ४ ॥

*Sloka 4.* The person born in the शशयोग (Sasa yoga) will be extolled by all, will have good servants, will be strong, will be the headman of a village or a king, will be wicked in disposition, will have intrigues with women not his own, will usurp others' wealth and be happy. Just as these five yogas arise when reckoned from the Lagna, similarly they are possible when counted even from the Moon's place. The person who happens to have one, two, three, four or all the five yogas will respectively be a (1) fortunate man (2) one equal to a king (3) a king, (4) an emperor, and (5) one superior to No 4.

विधोस्तु सुनफानफाधुरुधुराः स्वरिःफोभय-  
स्थितैर्विराविभिर्ग्रहैरितरथा तु केमद्रुमः ।  
हिमत्विपि चतुष्टये ग्रहयुतेऽथ केमद्रुमो  
न हीति कथितोऽथवा हिमरुद्राद्ग्रहैः केन्द्रगैः ॥ ५ ॥

*Sloka 5.* When planets other than the Sun occupy the 2nd, the 12th or both houses reckoned from the Moon, the resulting 3 yogas are respectively styled सुनफा (Sunapha), अनफा (Anapha) and दुरुधुरा (Durudhara). In the absence of the 3 yogas defined above, there is the केमद्रुम (Kemadruma) yoga. There are some who declare that there is no केमद्रुम (Kemadruma) where a Kendra or the

Moon is associated with a planet, or where planets occupy a Kendra house reckoned from the Moon.

स्वयमधिगतवित्तः पार्थिवस्तत्समो वा

भवति हि सुनफायां धीघनख्यातिमाश्च ।

प्रभुस्मदशरीरः शीलवान् ख्यातकार्ति-

र्विषयसुखसुखेपो निर्द्वैतश्चानफायाम् ॥ ६ ॥

*Sloka 6* The person who has had his birth in the सुनफा (Sunapha) yoga will be a king or his equal, with self-acquired property, and renowned for his wisdom and wealth. The man born under the अनफा (Anapha) yoga will be strong, healthy, with amiable manners, known to fame, blessed with material comforts, well-dressed, contented and happy.

उत्पन्नभोगसुखमाग्धनवाहनाढ्य-

स्त्यागान्वितो धुरुधुराप्रभवः समृत्यः ।

केमद्रुमे मलिनदुःखितनीचनिःस्वाः

प्रेम्याः खलाश्च नृपतेरपि वंशजाताः ॥ ७ ॥

*Sloka 7.* Taking freely to the joys of life as they crop up and blessed with abundance of wealth and vehicles, the person born under the दुरधुरा (Durudhura) yoga is bountiful and waited upon by faithful attendants. But those born under the केमद्रुम (Kemadruma) yoga, though they may be of a princely race, become obscure, miserable, given to base ways, penurious, drudging as menials and wickedly-inclined.

दित्वेन्दुं शुभर्वैमिवास्थुभयचर्याख्याः स्वरिः फोभय-

स्थानस्थैः सत्रितुः शुभैः स्युरशुभैस्ते पापसंज्ञाः स्मृताः ।

सत्पार्श्वे शुभकर्तरीत्युदयमे पापैस्तु पापाह्वयो

लगाद्विचगतेः शुभैस्तु सुशुभो योगो न पापेक्षितैः ॥ ८ ॥

*Sloka 8* If benefic planets other than the Moon occupy the 2nd, 12th or both the bhavas from the Sun, the resulting yogas are respectively termed शुभवेसि (Subhavesi), शुभवसि (Subhavasi), शुभोभयचरि (Subhobhayachari) But if the planets in question be malefic the concerned yogas are called पापवेसि (Papavesi) etc. When the 12th and the 2nd bhavas from the Lagna are occupied by benefics, the yoga is शुभकर्तारि (Subhakartari) It is called पापकर्तारि (Papakartari) when the above two houses are occupied by malefics. If benefics occupy the 2nd house from the Lagna unasspected by malefics, the yoga is termed सुशुभ (Susubha)

जातः स्यात् शुभगः सुखी गुणनिधिर्धौरो नृपो धार्मिको  
प्रियातः सकलप्रियोऽतिसुभगो दाता महीशप्रियः ।

चार्वाङ्गः प्रियवाक्प्रपञ्चरसिको वाग्मी यशस्वी धनी

विद्यादत्र सुवेसिवास्यभयचर्यारयेषु पादक्रमात् ॥ ९ ॥

*Sloka 9* The person born in a सुवेसि (Suvesi) yoga will be very fortunate, happy, a store of merit, brave, a king and virtuous. He who is born in a सुवसि (Suvasi) yoga will become famous, will be liked by all will be exceedingly prosperous liberal and the favourite of the sovereign. The man who has his birth in a सुभयचरि (Subhayachari) yoga will have beautiful limbs, will be affable in address, will delight in everything, will be eloquent in his speech, renowned and wealthy

अन्यायाजननिन्दको हतरुचिर्हीनप्रियो दुर्जनो

मायावी परनिन्दकः खलुयुतो दुर्वृत्तशास्त्राधिकः ।

लोके स्यादपकीर्तिदुःखितमना विद्यार्थमार्ग्यश्च्युतो

जातश्चाशुभमेभिवास्यभयचर्यारयेषु पादक्रमात् ॥ १० ॥

*Sloka 10* The person born in an अशुभवेसि (Asubha-



vesi) yoga will unjustly vilify others; lose his splendour (beauty), will associate with the low and will be wicked. One who is born in an अशुभवसि (Asubhavasi) yoga will be a conjurer, will abuse others, and will befriend the wicked. His rules and precepts will incline towards wicked and unrighteous conduct. The man with an अशुभोभयचरि (Asubhobhayachari) yoga will be mentally much afflicted owing to public dishonour. He will be bereft of learning, wealth and luck,

जैवात्को विभयरोगारिपुः सुखी स्या-

दाढ्यः त्रिया च शुभकर्तरियोगजातः ।

निःस्वोऽशुचिर्विसुखदारसुतोऽङ्गहीनः

स्यात्पापकर्तरिभवोऽचिरमायुरेति ॥ ११ ॥

*Sloka 11.* The person who has his birth in a शुभकर्तरि (Subhakartari) yoga will be long-lived, fearless, free from disease, without enemies, happy and rich. He who is born in a पापकर्तरि (Papakartari) yoga will be poor, impure, unhappy, bereft of wife and children, deprived of some limb and short-lived.

आचारवान् धर्ममतिः प्रसन्नः सौभाग्यवान् पार्थिवमाननीयः ।

मृदुस्वभावः क्षितभाषणश्च धनी भवेच्चाभययोगजातः ॥ १२ ॥

*Sloka 12.* The person born in the अमल (Amala) yoga will be virtuous, pious, kindly disposed, fortunate, highly revered by his sovereign, gentle, affable in his speech and wealthy.

सुशुभे शुभकर्तर्यां वेस्यादौ सुनभादिवत् ।

शुभैः क्रमात्फलं ज्ञेयं विपरीतमसद्ग्रहैः ॥ १३ ॥

*Sloka 13.* In the case of सुशुभ (Susubha), शुभकर्तरि (Subhakartari), शुभवेसि (Subhavesi) and other yogas the effects given for सुनभा (Sunapha) and other yogas caused

by benefics should be adopted. In the case of अशुभ (Asubha), पापकर्तारि (Papakartari), पापवेसि (Papavesi), and other yogas, the effects for सुनष्टा (Sunapha) etc., caused by malefics should be predicted

ओजेष्वर्केन्दुलग्नान्यजानि दिवि पुमांश्चेन्महाभाग्ययोगः

स्त्रीणान्तद्वत्ययेस्याच्छशिनि सुरगुरोः केन्द्रगे केमरीति ।

जीवान्त्याष्टारिसंस्थे शशिनि तु शकटः केन्द्रगे नास्ति लप्ता-

चन्द्रे केन्द्रादिगेष्कादधमसमवरिष्ठाख्ययोगाः प्रसिद्धाः ॥ १४ ॥

*Sloka 14.* If, at a day birth in the case of a male, the Sun, Moon and Lagna are in odd signs, the महाभाग्य (Mahabhagya) yoga is formed. The same yoga in the case of females will arise when the birth is at night and the Sun, Moon and the Lagna are posited in even signs. The Moon in a Kendra position to Jupiter brings on केसरी (Kesari) yoga. The Moon in the 12th, 8th or 6th house from Jupiter causes शकट (Sakata). But if the Moon be in a Kendra from the Lagna, there is no शकट (Sakata). The अधम (Adhama), सम (Sama) and वरिष्ठ (Varishta) yogas are formed when the Moon occupies respectively a Kendra, a Panaphara and an Apoklima house counted from the Sun

महाभाग्ये जातः सकलनयनानन्दजनको

वदान्यो विरयातः क्षितिपतिरशीत्यायुरमलः ।

वधूनां योगेऽसिन् सति धनसुमाङ्गल्यमहिता

चिरं पुत्रेः पौत्रैः शुभश्रुपगता सा सुचरिता ॥ १५ ॥

*Sloka 15.* The person who has his birth in a महाभाग्य (Mahabhagya) yoga will be a cause of immense pleasure to all people, will be very liberal in his gifts and famous. He will be a ruler of the earth, living for 80 years and of a spotless character. If a female be born under this

yoga, she will be endowed with wealth, ■ long-lived husband, sons, and grand sons . She will be exceedingly lucky and well-behaved.

केसरीव रिपुवर्गनिहन्ता ग्राहवाक् सदसि राजसवृत्तिः ।

दीर्घजीव्यतियशाः पटुबुद्धिस्तेजसा जयति केसरयोगे ॥ १६ ॥

*Sloka 16.* The person born in the केसरी (Kesari) yoga will destroy, like ■ lion, all his enemies. He will speak boldly in an assembly. He will be passionate and emotional in his behaviour. He will be long-lived, highly renowned and exceedingly intelligent. He will conquer everything by his own valour.

क्वचित्क्वचिद्भाग्यपरिच्छुतः सन् पुनः पुनः सर्वमुपैति भाग्यम् ।

लोकेऽप्रसिद्धोऽपरिहार्यमन्तः शूल्यं प्रपन्नः शकटेऽतिदुःखी ॥ १७ ॥

*Sloka 17.* The person born in the शकट (Sakata) yoga will often become unfortunate (lose his luck), and may again regain what he once lost. He will be a very ordinary and insignificant man in the world. He will attain much mental grief that is inevitable and will be exceedingly unhappy.

कष्टमध्यमवराह्ययोगे द्रव्यवाहनयशःसुखसंपत् ।

ज्ञानधीविनयनैपुणविद्यात्यागभोगत्रफलान्यपि तद्वत् ॥ १८ ॥

*Sloka 18.* According as the yoga at birth is Kashta (कष्ट or अधम - Adhama), Madhyama (मध्यम or सम - Sama), or Vara (वर or वरिष्ठ - Varishta), the wealth, vehicles, fame, happiness, knowledge, intellectual precision, modesty, ability, learning, liberality and enjoyment of the person born will be at the lowest, middling or highest respectively.

चन्द्राद्वा वसुमांस्तथोपचयगैर्लघात्समस्तैः शुभै-

श्चन्द्राद्भोग्यमलाह्वयः शुभस्वगैर्योगो विलघादपि ।

जन्मशे सहिते मिलग्रपतिना केन्द्रेऽधिभिन्नर्क्षगे

लग्नं पश्यति कश्चिदत्र बलवान्योगो भवेत्पुष्कलः ॥ १९ ॥

*Sloka 19.* If all the benefics occupy उपचय (Upachaya) houses whether reckoned from the Lagna or the Moon, the resulting yoga is termed वसुमत् (Vasumat). When benefics occupy the 10th house counted from the Lagna or the Moon, the yoga is called अमल (Amala). If the lord of the Rasi occupied by the Moon in conjunction with the lord of the Lagna be posited in a Kendra or in the house of a very friendly planet and aspect the Lagna and if at the same time a planet possessing strength occupy the Lagna, the resulting yoga is called पुष्कल (Pushkala)

तिष्ठेयुः स्वगृहे सदा नमुमति द्रव्याप्यनल्पान्यपि

ह्मेशः स्वादमले धनी सुतयशःसंपद्यतो नीतिमान् ।

श्रीमान् पुष्कलयोगजो नृपवरैः संमानितो निश्चतः

स्वाकल्पाग्रभूषितः शुभमयाः सर्वोत्तमः स्यात्प्रभुः ॥२०॥

*Sloka 20* The person born in the वसुमत् (Vasumat) yoga will always keep to his house, and will command plenty of money. He who has his birth in the अमल (Amala) yoga will rule over the earth, will be wealthy, will have sons, will be prosperous and prudent. He who is born in the पुष्कल (Pushkala) yoga will be wealthy, will be honoured by kings, and become famous. He will be decorated with beautiful ornaments and clothes. He will be sweet tongued, supremely good and a lord.

सर्वे पञ्चसु पदसु सप्तसु शुभा मालाश्च पङ्क्त्या विता

यधेन मृतिपङ्क्त्यादिषु गृहेष्वग्राशुमाख्याः स्मृताः ।

स्वशेषि यदि कोणकण्टकयुतो भाग्येशशुक्रानुभौ

लक्ष्म्यारयोऽथ तथानिधे हिमकरे गौरीति जीनेक्षिते ॥२१॥

*Sloka 21.* If all the planets in regular order occupy the 5th, 6th and 7th houses, the yoga is called शुभमाला (Subhamala). But if they should be posited in the 8th, 6th and 12th houses, it is called अशुभमाला (Asubhamala). If the lord of the 9th and Venus be posited in their own or exaltation houses identical with a Trikona or a Kendra, the resulting yoga is लक्ष्मी (Lakshmi). If the Moon in the above position be aspected by Jupiter, the yoga is गौरी (Gouri).

जनाधिकारी क्षितिपालश्चो भोगी प्रदाता परकार्यकर्ता ।

बन्धुप्रियः सत्सुतदारयुक्तो धीरः सुमालाह्वययोगजातः ॥२२॥

*Sloka 22.* The person born in a सुमाला (Sumala) yoga will be a governor (or director), will be extolled by kings and will be devoted to enjoyment. He will be liberal in gifts, helpful to others in getting their work done, and will love his relations. He will be blessed with a good wife and sons and will be courageous.

कुमार्गयुक्तोऽशुभमालिकारूपे दुःखी परेषां वधकृत् कृतघ्नः ।

स्यात्कातरो भूसुरभक्तिहीनो लोकाभिज्ञः कलहप्रियः स्यात् ॥२३॥

*Sloka 23.* He who is born in an अशुभमालिका (Asubhamalika) yoga will resort to bad ways, will be unhappy, will tease others, will be ungrateful, will be timid, will have no reverence for Brahmins, will be cursed by the public and will be fond of (promoting) quarrels.

नित्यं मङ्गलशीलया वनितया क्रीडत्यरोगी धनी

तेजस्वी खजनान् सुरश्चति महालक्ष्मीप्रसादालयः ।

श्रेष्ठान्दोलिकया प्रयाति तुरगस्तम्बेरमध्यासितो

लोकानन्दकरो महीपतिवरो दाता च लक्ष्मीभवः ॥ २४ ॥

*Sloka 24.* The person born in a लक्ष्मी (Lakshmi) yoga will ever be sporting with a damsel of a very am-

able disposition He will be free from disease, wealthy and dignified He will protect all his people He will be a mine of blessings from the Goddess of wealth He will go in oscillating palanquins or travel on horseback or seated on an elephant He will be the best of kings pleasing all his subjects and liberal in his gifts

सुन्दरगात्रः श्लाघितगोत्रः पार्थिवमित्रः मद्गुणपुत्रः ।

पङ्कजवक्त्रः संस्तुतजैत्रो राजति गोरीयोगसमुत्थः ॥ २५ ॥

*Sloka 20* The person born in the गौरी (Gauri) yoga will have a beautiful body, will come of an illustrious family, and will be a friend of the sovereign His sons will be of a very good character He will have a lotus-like face, and his success (over his opponents) will be prayed by one and all

शुक्रवाक्पतिसुधाकरात्मजैः केन्द्रकोणसहितैर्द्वितीयैः ।

स्वोच्चमित्रभनेषु वाक्पतौ वीर्यमे सति सरस्वतीरिता ॥ २६ ॥

*Sloka 26* If Venus, Jupiter and Mercury occupy a Kendra, a Trikona or the second house and Jupiter be also in his exaltation, his own or a friendly house and possess strength, the resulting yoga is termed सरस्वती (Saraswati)

धीमान्नाटकगद्यपद्यगणनालङ्कारशास्त्रेभ्यः

निष्णातः कविताप्रबन्धरचनाशास्त्रार्थपारंगतः ।

कीर्त्याक्रान्तजगत्त्रयोऽतिधनिको दारात्मजैरन्वितः

स्यात् सरस्वतयोगजो नृपवरैः संपूजितो भाग्यवान् ॥ २७ ॥

*Sloka 27* The person who has his birth in the सरस्वती (Saraswati) yoga is highly intelligent, clever in (acting) dramaturgy, in prose composition, versifying, enumerating, and poetics He is skilled in poetry, in narrative composition and in the exposition of sacred

precepts His fame has spread over the three worlds. He is exceedingly wealthy, and is endowed with wife and children. He is fortunate, prosperous and commands respect from the best of kings.

लयाधीश्वरमास्करामृतकराः केन्द्रत्रिकोणाश्रिताः

स्वोचस्वर्धसुहृद्गहानुपमताः श्रीकण्ठयोगो भवेत् ।

तद्वद्भार्गवभाग्यनाथशशिजाः श्रीनाथयोगस्तथा

वागीशात्मपद्म्यजा यदि तदा वैरिञ्चियोगस्ततः ॥ २८ ॥

*Sloka 28.* If the lord of the Lagna, the Sun and the Moon, being in a Kendra or a Trikona occupy the exaltation, own or a friendly house, the resulting yoga is termed श्रीकण्ठ (Srikanta). If Venus, the lord of the 9th and Mercury be similarly placed, the yoga is called श्रीनाथ (Srinatha). If Jupiter, the lord of the 5th and Saturn occupy similar positions, the yoga formed is called विरिञ्चि (Virinchi).

आत्मप = lord of the 5th house Cf राजाह सपित्रकरात्मधी .etc.  
(I-12=supra)

रुद्राक्षाभरणो विभूतिधरलच्छायो महात्मा शिवं

ध्यायत्यात्मनि सन्ततं सुनियमः शैवव्रते दीक्षितः ।

साधूनामुपकारकः परमतेज्ज्वानमूयो भवेत्

तेजस्वी शिवपूजया प्रमुदितः श्रीकण्ठयोगोद्भवः ॥ २९ ॥

*Sloka 29* The person born in the श्रीकण्ठ (Srikanta) yoga will be decked with rosaries, -with his body made white by the besmearing of the sacred ashes. He will be magnanimous, and will be always meditating on God Siva. He will rigidly observe prescribed rites and will consecrate himself to the worship of God Siva. He will help the virtuous. He will be free from malice over the

creed or religious beliefs of others. He will become powerful and his heart will become delighted by the worship of God Siva

लक्ष्मीयान् सरसोक्तिचाटुनिपुणो नारायणाङ्गाङ्कितः

तन्नामाङ्कितहृद्यपद्यमनिशं संकीर्तयन् सज्जनेः ।

तद्भक्तापचितौ प्रसन्नयदनः सत्पुत्रदारान्वितः

सर्वपा नयनप्रियोऽतिमुभगः श्रीनाथयोगोद्भवः ॥ ३० ॥

*Shloka 30* The person born in the *अनाथ* (Srinatha) yoga will be wealthy and clever in speaking agreeably and in an impassioned manner. He will have (in his body) marks of God Narayana (such as *सङ्ख* - Sankha, *चक्र* - Chakra, etc.) He will be always reciting in company with the virtuous the charming verses containing the name of that God. He will be very eager in showing reverence towards those that worship that God. He will be endowed with a good wife and sons. He will be loved by all and will be exceedingly amiable.

ब्रह्मज्ञानपरायणो बहुमतिर्वेदग्रधानो गुणी

दृष्टो वैदिकमार्गतो न चलति प्रख्यातनिष्पद्यजः ।

सौम्योऽक्तिर्बहुवित्तदारतनयः सद्ब्रह्मतेजोज्वल-

न्दीर्घायुर्निजितेन्द्रियो नतनृपो वेरिश्चियोगोद्भवः ॥ ३१ ॥

*Shloka 31* The person born in the *विरिञ्चि* (Virinchi) yoga will be fully absorbed in the knowledge of the identity of the universe with Brahma. He will be highly intelligent and will assign a predominant position to the Vedas over other sacred writings. He will be endowed with all good qualities and will be always glad at heart. He will not swerve in any way from the course of conduct prescribed in the Vedas. He will have a good number of distinguished disciples. He will be gentle in



his speech and will possess much wealth, wife and sons. He will shine with Brahminical lustre. He will live long and have his senses under control and will be saluted by kings.

अन्योन्यं भवनस्थयोर्विहगयोर्लगादिरिःकान्तकं

भावाधीश्वरयोः क्रमेण कथिताः पश्यद्वियोगा जनैः ।

त्रिंशदैन्यमुदीरितं व्ययरिपुच्छिन्नादिनाथोरिथिता-

स्त्वष्टो शौर्यवतेः खला निगदिताः शेषा महाख्याः स्मृताः ॥३२॥

*Sloka 32.* When two planets each owning a bhava (भाव) mutually interchange places, i. e., each occupy the other's house, the action is termed Parivartana (परिवर्तन); and there are 66 such interchanges caused by the several pairs of bhava-lords beginning from the Lagna and ending with the 12th. Out of these, 30 are caused by the lords of the 6th, 8th and 12th and are termed दैन्य (Dainya) yogas; and 8 are caused by the lord of the 3rd, thus:—

The lord of the 12th occupying any one of the other 11 houses and the lord of this latter house occupying the 12th ... 11

The lord of the 6th occupying any one of the remaining 1, 2, 3, 4, 5, 7, 8, 9, 10 and 11 houses and the lord of this occupying the 6th ... .. 10

The lord of the 8th occupying any one of the remaining 1, 2, 3, 4, 5, 7, 9, 10 and 11 houses and the lord of this occupying the 8th ... .. 9

The lord of the 3rd occupying any one of the remaining 1, 2, 4, 5, 7, 9, 10 and 11 houses and the lord of this occupying the 3rd ... .. 8

These 8 are called खल (Khal) yogas. The remaining 28 are termed महा (Maha) yogas.

They are formed thus —

The lord of the Lagna occupying any one of the remaining 2, 4, 5, 7, 9, 10 and 11 houses and the lord of this house occupying the Lagna ... 7

The lord of the 2nd house occupying any one of the remaining 6 houses, i.e., 4, 5, 7, 9, 10 and 11 and the lord of this latter occupying the 2nd ... 6

The lord of the 4th house occupying any one of 5, 7, 9, 10 and 11 houses and the lord of this occupying the 4th ... 5

The lord of the 5th house occupying any one of 7, 9, 10 and 11 houses and the lord of this occupying the 5th ... 4

The lord of the 7th occupying any one of 9, 10 and 11 and the lord of this occupying the 7th ... 3

The lord of the 9th occupying the 10th or 11th house and the lord of this occupying the 9th ... 2

The lord of the 10th occupying the 11th and *vice versa* ... 1

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मूर्खः स्यादपवादको दुरितकृन्नित्यं सपत्नार्दितः

क्रूरोक्तिः किलदन्यजश्चलमतिर्विच्छिन्नरायोर्यमः ।

उद्धतश्च खले कदाचिदखिलं भाग्यं लभेताखिलं

सौम्योक्तिश्च कदाचिदेवमशुभं दारिद्र्यदुःखादिकम् ॥ ३३ ॥

*Sloka 33.* The man born in a दैम्ब (Dainya) yoga will be a fool, will be reviling others and commit sinful actions. He will always be tormented by his enemies, will speak woundingly and will be unsteady in mind. Interruptions will arise on all his undertakings. The man born in the खल (Khalaf) yoga will at one time become haughty and foul tongued, while at another time gentle in speech. Sometimes he will attain all kinds of prosperity, while at other times he will have to endure much poverty, misery and the like.

श्रीकटाक्षनिलयः प्रभुराढ्यधित्रयसूक्तनकाभरणश्च ।

पार्थिनास्रपहुमानममाज्ञो यानपिचसुतयांश्च महारुये ॥ ३४ ॥

*Sloka 34.* The person born in a महा (Maha) yoga will be the repository of the blessings of the Goddess श्री (Sri) and will be a lord and wealthy. He will wear cloths of variegated colour and bedeck himself with gold ornaments. He will receive rich presents from his sovereign and certain powers (authority) also will be conferred on him. He will command vehicles, wealth and children.

लग्नाधिपास्रभपत्तिस्थितराशिनाथः स्वोच्चस्वभेषु यदि कोणचतुष्टयस्थः ।  
योगः स काहल इति प्रथितोऽयत्तद्वल्लग्न्याधिपास्रभपत्तिर्यदि पर्वताख्यः ॥

*Sloka 35* Find where the lord of the Rasi occupied by the lord of the Lagna is posited. If the lord of this Rasi be in his exaltation or own sign identical with a Kona or Kendra, the yoga is called काहल (Kahala). If the lord of the sign occupied by the lord of the Lagna be similarly situated, the resulting yoga is termed पर्वत (Parvata).

वर्द्धिष्णुरार्यः सुमतिः प्रसन्नः क्षेमङ्करः काहलजो नृमान्यः ।

स्थिरार्यसौख्यः स्थिरकार्यकर्ता क्षितीश्वरः पर्वतयोगजातः ॥ ३६ ॥

*Sloka 36* He who is born in the काहल (Kahala) yoga will thrive well, will be noble, benevolent, kind and propitious. He will be respected by other men. The person who is born in the पर्वत (Parvata) yoga will have everlasting wealth and happiness. He will do acts causing eternal benefit. He will become the lord of the Earth.

धर्मकर्मभवनाधिपती द्वौ संयुतौ महितभागगतौ चेत् ।

राजयोग इति तद्वदिह स्यात् केन्द्रकोणयुतिर्यति शङ्कः ॥ ३७ ॥

*Sloka 37.* If the lords of the 9th and 10th houses occupy in conjunction an auspicious bhava, it constitutes Raja yoga. If the lords of a Kendra and a Kona be similarly placed, i. e., be in conjunction in an auspicious bhava, the resulting yoga is called सख (Sankha)

भेरिशङ्खप्रणाद्वैर्धृतमृदुपटिकाजातवृत्तावपत्रो

हस्त्यश्वान्दोलिकाद्यैः सह भगवत्कृतप्रस्तुतिर्भूमिपालः ।

नानारूपोपहारस्फुरितकरयुतैः प्रार्थितः सज्जनैः स्या-

द्राजा स्याच्छङ्खयोगे बहुवरवनिताभोगसम्पत्तिपूर्णाः ॥ ३८ ॥

*Sloka 38.* The person who has his birth in a राज (Raja) yoga will be a king who (when he set out) will be accompanied by elephants, horses, litters, palanquins and the like, the roaring of kettle drums and the sounds of the conch shell, with a circular umbrella made of soft woven cloth held over him, praised by bards and minstrels and solicited by eminent men with various kinds of presents in their hands. The person born in a सख (Sankha) yoga will enjoy all comforts in the company of many beautiful damsels.

संख्यायोगाः सप्तसप्तर्क्षसंस्थैरेकापायाद्वल्लकीदामपाशम् ।

केदारारख्यः शूलयोगो युगं च गोलश्चान्यान् पूर्वमुक्त्वान्विहाय ॥ ३९ ॥

*Sloka 39.* वल्लकी (Vallaki) or वीणा (Veena), दाम (Dama), पाश (Paśa), केदार (Kedara), शूल (Sula), युग (Yuga) and गोल (Gola) are the seven संख्या (Sankhya=numerical) yogas respectively produced by the seven planets occupying as many Rasis as are denoted by the seven figures commencing from seven and diminishing successively by one, i. e., by the numbers 7, 6, 5, 4, 3, 2 and 1. These संख्या (Sankhya) yogas are to be reckoned when those mentioned previously are absent.

वीणायोगे नृत्तगीतप्रियोऽर्थी दाम्नि त्यागी भूपतिश्चोपकारी ।

पाशे भोगी सार्धसच्छीलबन्धुः केदाराख्ये श्रीकृपिक्षेत्रयुक्तः ॥४०॥

*Sloka 40.* The person born in the वीणा (Veena) yoga will be fond of dancing and music and will be wealthy. The man born in the दाम (Dama) yoga will be very liberal, a king and a benefactor. The person whose birth takes place in the पाश (Pasa) yoga will be opulent, devoted to enjoyment, and kindly disposed towards his relations. The man who has the केदार (Kedara) yoga in his nativity will be endowed with wealth and pursue agriculture.

शूले हिंस्रः क्रोधशीलो दरिद्रः पापण्डी स्याद् द्रव्यहीनो युगाख्ये ।

निःस्वः पापी म्लेच्छयुक्तः कुशिल्पी गोले जातश्चालसोऽल्पायुरेव ॥

*Sloka 41.* The person born in the शूल (Sula) yoga will be mischievous, of an angry temperament, and indigent. The man whose birth is in the युग (Yuga) yoga will be heretical and without wealth. He who is born in the गोल (Gola) yoga will be without wealth, will commit sinful deeds, and associate with low people, He will be a bad artisan, indolent and short-lived.

सौम्यैरिन्दोद्यनपद्मभ्रसंस्थैस्तद्ब्रह्मात्संस्थितैर्वाधियोगः ।

नेता मन्त्री भूपतिः स्यात्क्रमेण ख्यातः श्रीमान्दीर्घजीवी मनस्वी ॥

*Sloka 42.* When benefic planets occupy the 7th, the 6th and the 8th places reckoned from the Moon or the Lagna, there results what is called the अधियोग (Adhiyoga) wherein takes place the birth of a Commander (Police Superintendent or head), a minister or a ruler (of a District or Province) respectively. He who is born in the अधियोग (Adhiyoga) becomes famous, prosperous, wealthy, long-lived and high-souled

अधियोगमवो नरेश्वरः स्थिरसंपदबन्धुपोषकः ।

अमुना रिपवः पराजिताश्चिरमायुर्लभते प्रसिद्धताम् ॥ ४३ ॥

*Sloka 43* The person born in the अधियोग (Adhiyoga) will become the lord of men, will be wealthy throughout life (have everlasting wealth), will feed many of his relations, will overthrow his enemies, enjoy long life and become widely renowned

भागेः सौम्ययुतेक्षितैस्तदधिपैः सुस्थानगैर्भास्वरैः

स्त्रोच्चस्वर्क्षगतैर्विलग्रमवनाद्योगाः क्रमाद्द्वादश ।

संज्ञाश्चामरधेनुशौर्यजलधिच्छत्रास्त्रकामासुरा-

भाग्यरयातिसुपारिजातमुसलास्तज्ज्ञैर्यथा कीर्तिताः ॥ ४४ ॥

*Sloka 44* Bhavas being occupied or aspected by benefics, their lords occupying good houses or being in their exaltation or swakshetra constitute certain yogas and there are 12 such for the 12 bhavas from the Lagna onwards. Their names are in their order — (1) चामर (Chamara), (2) धेनु (Dhenu), (3) शौर्य (Saurya), (4) जलधि (Jaladhi), (5) छत्र (Chhatra), (6) अस्त्र (Astra), (7) काम (Kama), (8) आसुर (Acura), (9) भाग्य (Bhagya), (10) रयाति (Khyati), (11) सुपारिजात (Suparijata) and (12) मुसल (Musala) .

पत्यहं व्रजति वृद्धिमुदशं शुक्लचन्द्र इव शोभनशीलः ।

कीर्तिमान् जनपतिश्चिरजीवी श्रीनिधिर्भवति चामरजातः ॥ ४५ ॥

*Sloka 45* The person born in the चामरयोग (Chamara yoga) will every day be growing in importance like the waxing Moon and will be of a virtuous disposition. He will become famous, a leader of men, long-lived and a receptacle for the Goddess श्री (Sri)

साक्षपाननिमज्जदिलविद्यापुष्कलोऽधिकवृद्धम्विभूतिः ।

हेमरत्नघनधान्यसमृद्धो राजराज इव राजति धेनौ ॥ ४६ ॥

*Sloka 46* The person born in the धेनु (Dhenu) yoga will command good food, drink, etc. He will be wealthy

He will have a very good education all round. He will be blessed with a large family. He will have in plenty gold, gems, wealth, corn, etc., and he will shine like God Kubera.

कीर्तिमद्भिरनुजैरभिष्टुतो लालितो महितविक्रमयुक्तः ।

शौर्यजो भवति राम इवासौ राजकार्यनिर्तोऽतियशस्वी ॥ ४७ ॥

*Sloka 47.* Praised by his brothers who have themselves attained glory, and endowed with valour that commands the admiration of others, the person born in the शौर्य (Saurya) yoga will shine like Sri Rama, fully engrossed in State affairs, (fondly) loved by every body and exceedingly famous.

गोसंपद्वनधान्यशोभिसदनं बन्धुग्रपूर्णं वर-

स्त्रीरत्नाम्बरभूषणानि महितस्थानं च सर्वोत्तमम् ।

ग्रामोत्पन्नुधियोगजः स्थिरसुखो हस्त्यश्वयानादिगो

राजेज्यो द्विजदेवकार्यनिरतः कूपप्रपाकृत्पथि ॥ ४८ ॥

*Sloka 48.* The person born in the जलधि (Jaladhi) or अम्बुधि (Ambudhi) yoga will be rich in cattle, wealth and corn, will have a beautiful mansion full of relations, an excellent wife, gems, clothes and ornaments. Further, he will hold a respectable and high position. His happiness will be steady and lasting. He will travel on elephants, horses and vehicles. He will be honoured by the sovereign. He will eagerly engage himself in doing work for Brahmins and the Gods and in sinking wells and tanks on the road.

सुसंसारसौभाग्यसन्तानलक्ष्मीनिरामो यशस्वी सुभाषी मनीषी ।

अमात्यो महीशस्य पूज्यो घनाढ्यः स्फुरतीक्ष्णबुद्धिर्भवेच्छत्रयोगे ॥

*Sloka 49* The person born in the छत्र (Chhattra) yoga will be blessed with a good wife and children. He

will be happy, wealthy, renowned, of good speech and learned. He will become a minister to a king. He will be keen witted and respected by others.

शत्रुन् बलिष्ठान् बलमभिगृह्य क्रूरप्रवृत्त्या महितोऽभिमानी ।

प्रणाङ्किताङ्गश्च निपादकारी स्यादस्त्रयोगे दृढमात्रयुक्तः ॥ ५० ॥

॥ *Sloka 50* The person who has his birth in the अश्व (Astra) yoga will forcibly subdue his very powerful foes. He will be rough in his behaviour and arrogant. He will have a bruised limb, but will possess a strong body. He will be quarrelsome.

परदारपराङ्मुखो भवेद्वरदारात्मजबन्धुसंश्रितः ।

जनकादधिकः शुभेर्गुणैर्महनीयां श्रियमेनि कामजः ॥ ५१ ॥

*Sloka 51* The person born in the काम (Kama) yoga will not even cast a look at other people's wives. He will be blessed with an excellent wife, children and relations. With his good qualities, he will shine better than his father, and he will rise to a very exalted position.

हन्त्यन्यकार्यं पिशुनः स्वकार्यपरो दरिद्रश्च दुराग्रही स्यात् ।

स्वयंकृतानर्थपरंपरार्तः दुर्कर्मकृच्चानुरयोगजातः ॥ ५२ ॥

*Sloka 52* The man born in the असुर (Asura) yoga will spoil other's work and will become a tale bearer. He will be intent on securing his own interests. He will be poor but head-strong. He will do mean acts and become unhappy as a result of his own mischievous doings.

चञ्चलामराद्यघोपनिबिडामान्दोलिका शश्वतीं

लक्ष्मीं प्राप्य महाजनैः कृतनतिः स्याद्धर्ममार्गे स्थितः ।

प्रीणाल्लेष पितृन् सुराण्डिजगणांस्तु च त्रिभयैः पूजनैः,

स्वाचारः सङ्कुलोद्बहः सुहृदयः स्याद्भाग्ययोगोद्भवः ॥ ५३ ॥



*Sloka 53* He who has his birth in the भग्य (Bhagya) yoga will move in a palanquin (in the midst) full of sounds caused by musical instruments and with chowries waving to and fro. He will have everlasting wealth, will be saluted by eminent men, and will always pursue a righteous course of conduct. He will please his Pitres, Gods and the hosts of Brahmins by worshipping them in the most appropriate way possible, will follow the established usage, perpetuate his family traditions and will have a very good heart.

सत्क्रियां सकललोकसंमतामाचरन्नवति सज्जनान्नपः ।

पुत्रमित्रधनदारभाग्यवान् ख्यातिजो भवति लोकविश्रुतः ॥५४॥

*Sloka 54* The person born in the ख्याति (Khyati) yoga will become a king who will protect his subjects by following a course of conduct approved by all. He will be blessed with sons, wife and wealth, and will be prosperous and widely renowned.

नित्यमङ्गलघृतः पृथिवीशः संचितार्थनिचयः सुकुटुम्बी ।

सत्कथाश्रवणभक्तिरभिज्ञो पारिजातजननः शिखतातिः ॥ ५५ ॥

*Sloka 55* The person born in the पारिजात (Parijata) yoga will always be in the midst of festivities (or auspicious ceremonies), will become a king, will become the lord of much hoarded wealth, will own a large family, will be intent on hearing stories of great people, will be learned and doing something auspicious.

कुच्छूलबन्धनवान् परिभूतो लोभमंपदुचितव्ययशीलः ।

स्वर्गमेव लभतेऽन्त्यदशायां जालमको मुसलजश्चपलश्च ॥ ५६ ॥

*Sloka 56* The man born in the मुसल (Musala) yoga will become the owner of wealth earned with much difficulty ; he will suffer humiliation ; his wealth will be

unsteady, he will spend money for all legitimate expenditure. In his last day he will certainly attain heaven, he will be rash, inconsiderate and fickle minded.

दुःस्यैर्मात्रगृहेध्वरैरशुभसयुक्तेक्षितैर्वा क्रमा-

द्भावेः स्युस्त्वयोगनिःस्वमृतयः प्रोक्ताः कुट्टः पामरः ।

हपो दुष्कृतिरित्यथापि सरलो निर्माण्यदुर्योगर्का

योगा द्वादश ते दग्निप्रिमले प्रोक्ता विपश्चिजनैः ॥ ५७ ॥

*Sloka 57* If the lords of the several bhavas from the Lagna onwards occupy the 6th, 8th or 12th, or if the bhavas be associated with or aspected by malefics, 12 kinds of yogas are declared to arise for the 12 bhavas from the Lagna. They are in their order (1) अवयोग (Avayoga) (2) निस्वयोग (Nisswa yoga) (3) मृतियोग (Mrti yoga) (4) कुहूयाग (Kuhu yoga) (5) पामरयोग (Pamar yoga) (6) हर्षयोग (Harsha yoga) (7) दुष्कृतिगण (Dushkriti yoga) (8) मरलयोग (Sarila yoga) (9) निर्भाग्यगण (Nirbhagya yoga) (10) दुर्योग (Duryoga) (11) दग्नियोग (Daridra yoga) and (12) विमलयाग (Vimala yoga).

अप्रमिद्विरतिदुःमहदैन्यं स्वल्पमायुरवमानममद्भिः ।

संयुतः कुचरितः कुतनुः स्याच्चञ्चलस्थितिरीहाप्ययोगे ॥ ५८ ॥

*Sloka 58* The man born in an अवयोग (Avayoga) will be insignificant. He will suffer from extreme poverty and will be short lived. He will be despised by the wicked, will be of bad behaviour and will be deformed. His position itself will be shaky.

सुवचनशून्यो विफलकुटुम्बः कुचनममाजः कुदशनचक्षुः ।

मत्तिसुतप्रियाप्रिमप्रिहीनो रिपुहृतप्रिचः प्रभवति निःस्वे ॥ ५९ ॥

*Sloka 59* The person born in a निस्वयोग (Nisswa yoga) will be devoid of good (kind) words, will have a barren wife (fruitless family), will be in the midst of bad

associates, will have bad teeth and eyes, he will be wanting in intelligence, will have few issues, will have no learning, and no power. He will be robbed of his wealth by his enemies.

अरिपरिभूतः सहजविहीनो मनसि विलज्जो हतबलचित्तः ।  
अनुचितकर्मश्रमपरिखिन्नो विकृतिगुणः स्यादिति मृत्तियोगे ॥६०॥

*Sloka 60* The person who has his birth in a मृत्ति (Mriti) yoga will be vanquished by his enemies, will have no brothers, will be devoid of shame, strength and wealth, wearied by fatigue caused by doing improper acts and will be of an excited temperament.

मातृगहनसुहृत्सुखभूषाबन्धुभिर्विरहितः स्थितिशून्यः ।  
स्थानमाश्रितमनेन हतं स्यात् कुक्षियामभिरतः कुहुयोगे ॥ ६१ ॥

*Sloka 61* The man born in a कुहुयोग (Kuhu yoga) will be bereft of mother, vehicles, friends, happiness, ornaments and relations, will be without a situation having lost the one already got and will be attached to a low female.

दुःखजीव्यनृतागविप्रेकी वञ्चको मृतसुतोऽप्यनपत्यः ।  
नास्तिकोऽल्पकुननं भजतेऽस्ती घसरो भवति पामरयोगे ॥ ६२ ॥

*Sloka 62* He who is born in a पामरयोग (Pamara) yoga will have a miserable living and will be indiscriminating. He will be a liar and a cheat. He will lose children or will have no issue at all. He will resort to low people. He will be an atheist and a glutton.

सुखभोगभाग्यदृढगात्रमंयुतो निहताहितो भवति पापभीरुकः ।  
प्रथितप्रधानजनबल्लभो धनद्युतिमित्रकीर्तिसुतमंथ हर्षजः ॥ ६३ ॥

*Sloka 63* The person born in a हर्षयोग (Harsha) yoga will be endowed with happiness, enjoyment, good

fortune, a strong constitution, will overcome his enemies, and will be afraid to commit sinful acts, he will become a friend of a renowned headman or chief. He will have wealth, splendour, friends, fame and sons

स्वपत्नीवियोगं परस्त्रीरतीच्छा दुरालोकमध्यानसंचारवृत्तिः ।

प्रमेहादिगुह्यार्तिमुर्वीशपीडां वदेदुष्कृतौ बन्धुधिकारशोकम् ॥ ६४ ॥

*Sloka 64* The man born in a दुष्कृतियोग (Dushkriti) yoga will lose his wife, and be addicted to other people's wives, will be roaming on the roads unperceived, will suffer from diabetes pain in the anus, etc., and trouble from the sovereign. He will be despised by his relations and suffer distress as a result thereof

दीर्घायुष्मान् दृढमतिरभयः श्रीमान्निध्यासुतधनसहितः ।

मिद्वारम्भो जितरिपुरमलो विख्यातारूपः प्रभवति सरले ॥ ६५ ॥

*Sloka 65* He who is born in a सरलयोग (Sarala) yoga will be long lived, resolute, fearless, prosperous, and will be endowed with learning, children and riches. He will achieve success in a business at the very outset, overcome his foes, be pure and widely celebrated

पित्रार्जितक्षेत्रगृहादिनाशकृत् साधून् गुरुभिन्दति धर्मवर्जितः ।

प्रज्ञातिजीर्णम्बरधृच्च दुर्गतो निर्भाग्ययोगे बहुदुःखमाजनम् ॥ ६६ ॥

*Sloka 66* The person born in a निर्भाग्ययोग (Nirbhagya) yoga will lose all his paternal property such as lands, house etc., he will despise sages and elders and will be irreligious. He will wear old and worn out cloths, will be indigent and a receptacle of much misery

शरीरप्रयामैः कृतं कर्म यत्तद्भजेन्निष्फलत्वं लघुत्वं जनेषु ।

जनद्रोहकारी स्वकुक्षिमरिः स्यादजस्रः प्रमासी च दुर्योगजातः ॥ ६७ ॥

*Sloka 67* The effect of a person's birth in a दुर्योग (Duryoga) will be that anything done by his own bodily

labour becomes fruitless . He will be insignificant in the eyes of the public . He will do mischief to others, will be highly selfish, and caring to feed his own belly . He will be constantly absent from home and living abroad.

ऋणग्रस्त उग्रो दरिद्राग्रगण्यो भवेत्कर्णरोगी च सौभ्रात्रहीनः ।

अकार्यप्रवृत्तो रमाभामवादी परप्रेष्यकः स्याद्विद्राख्ययोगे ॥ ६८ ॥

*Sloka 68* . He who is born in a *दरिद्रयोग* (*Daridra yoga*) will be loaded with debts, cruel, foremost among the poor, will suffer from ear-troubles, will be devoid of good brotherhood, will entangle himself in criminal or sinful actions, will argue fallaciously and will be a menial to others

किञ्चिद्वयो भूरिधनामिवृद्धिं प्रयात्ययं सर्वजनानुकूल्यम् ।

सुखी स्वतन्त्रो महनीयवृत्तिर्गुणैः प्रतीतो विमलोद्भवः स्यात् ॥ ६९ ॥

*Sloka 69* . The person born in a *विमलयोग* (*Vimala*) yoga will spend little and save much money . He will be good to everybody . He will be happy and independent and will hold a respectable position and be renowned for his good qualities.

छिद्रारिव्ययनायकाः प्रबलगाः केन्द्रत्रिकोणाश्रिताः

लग्नव्योमचतुर्थभाग्यपतयः षड्भ्ररिःकस्थिताः ।

निर्वीर्या निगतप्रभा यदि तदा दुर्योग एव स्मृत-

स्त्यस्ते सति योगवान्धनपतिर्भूषः सुखी धार्मिकः ॥ ७० ॥

॥ इति मन्त्रेश्वरविरचिताया कलदीपिकाया योगभावो नाम षष्ठोऽध्यायः ॥

*Sloka 70* . If the lords of the 8th, 6th and 12th houses occupy in strength Kendra or Trikona houses and the lords of the 1st, 10th, 4th and 9th houses be weak or eclipsed and be posited in the 6th, 8th and 12th houses, the result is *दुर्योग* (*Duryoga*). But if the above position

be reverse, (i.e., the lords of the 8th, 6th and 12th being strong do not occupy a Kendra or Kona and the lords of the 1st, 4th, 9th and 10th houses are not posited in the 6th, 8th or 12th houses and be strong and uneclipsed), the person concerned will be a fortunate, wealthy, and a happy king virtuously disposed

Thus ends the 6th Adhyaya on "logas" in the work Phala-deepika composed by Mantreswara

## ॥ सप्तमोऽध्यायः ॥

अथाद्यैः खेटः स्वोच्चगैः केन्द्रसंस्थैः स्वर्क्षस्वैर्वा भूपतिः स्यात्प्रसिद्धः ।  
पञ्चाद्यैस्तैरन्यमंशप्रसूतोऽप्युर्नाथो वारणाश्वौघयुक्तः ॥ १ ॥

### Adhyaya VII.

*Sloka 1* The person born with three or more planets in exaltation or Swakshetra and at the same time posited in Kendras will become a king widely renowned. If there are five or more such planets in a nativity they will make the person, even if born in an ordinary family, a king (ruler of the world) endowed with numerous elephants and horses.

भूपाः स्युर्नृपमंशजास्तु यदि दुर्योगे न जातास्तथा  
ह्यन्तर्धिर्नहि चेत्त्ररादिनमराजाताः स्फुरन्त्येव ते ।

अथाद्यैः केन्द्रगतैः स्वभोचमहितैर्भूपोद्भवाः पार्विनाः

मर्त्यास्तन्यकुलोद्भवाः क्षितिपतेस्तुल्याः कदाचिन्नृपाः ॥२॥

*Sloka 2* Persons born in a royal family will become kings if, at the time of birth, they are not born under any Duryog (Duryoga) or if the planets be not eclipsed by the Sun's rays. Three or more planets in Kendra position at birth identical with their own or exaltation signs will

make the persons born kings if they belong to a royal family. Others under the above yogas will only become their equals or sometimes kings.

यद्येकोऽपि विराजितांशुनिकरः सुस्थानगो वक्रगो

नीचस्थोऽपि करोति भूपसदृशं द्वौ वा त्रयो वा ग्रहाः ।

एवं चेज्जनयन्ति भूपतिममी शस्तांशराशिस्थिता

स्तद्वच्चैर्ब्रह्मो नृपं समकुटच्छत्रोल्लसच्चामरम् ॥ ३ ॥

*Sloka 3.* Even a single planet though in depression is capable of making the person born a king's equal if he be with brilliant rays, retrograde in motion and occupy an auspicious house (i. e., other than the 6th, 8th or 12th). Should there be two or three such planets at a birth, the native will become a king. If there are many such and posited in auspicious Rasis or Amsas, they will usher a king endowed with all the insignias of royalty such as a crown, umbrella and waving chowries.

द्वौ वा ज्याद्या दिग्बलयुक्ता यदि जातः

हमाभृदंशे भूमिपतिः स्वाज्ञयशीलः ।

हित्वा मन्दं पञ्चखगा दिग्बलयुक्ता-

श्चत्वारो वा भूपतिरन्यान्यजोऽपि ॥ ४ ॥

*Sloka 4.* If at a birth two or three planets are endowed with Digbala, the native will, if he be a scion of a royal family, become a king and be victorious. Should there be 5 such (excepting Saturn) or at least 4 planets possessing Digbala, the person born though of an ordinary family will become a king.

गणोत्तमे लग्ननवांशकोद्गमे निशाकरश्चापि गणोत्तमेऽपि वा ।

चतुर्ग्रहैश्चन्द्रविवर्जितैस्तदा निरीक्षितः स्यादधमोद्भवो नृपः ॥ ५ ॥

*Sloka 5.* When the Vargottama Navamsa in the

Lagna is just rising, or the Moon is occupying a Vargottama Navamsa, and is aspected by four planets other than the Moon, the native though born of a low family will become a king.

विलग्नः केन्द्रे यदि तपमि वर्गोत्तमगतः

स्वतुङ्गे स्वर्धे वा गुरुपतिरपि स्याद्यदि तथा ।

गजस्कन्धे कार्तस्वरकृतविमानेऽतिमुपमे

सुखासीनं भूपं जनयति लसच्चामरयुगम् ॥ ६ ॥

*Sloka 6* : When the lord of the lagna occupies a Kendra or the 9th house attaining a Vargottama Navamsa, and the lord of the 9th house is in his exaltation or Swakshetra attaining a similar Amsa, a king is ushered into the world who will parade sitting at ease in an exceedingly beautiful golden vehicle placed on the back of an elephant with chowries adorning on the two sides.

निपादमपि पार्थिवं जनयतीन्दुरुचस्वभ-

स्थितग्रहनिरीक्षितो धवलकान्तिजालोज्ज्वलः ।

विहाय तनुभं कलास्फुरितपूर्णकान्तिः शशी

चतुष्टयगतो नृपं जनयति द्विपाशान्वितम् ॥ ७ ॥

*Sloka 7* : Even a low-born will become a king if at his birth the Moon shining with white lustre be aspected by a planet placed in exaltation or Swakshetra. The full Moon posited in a Kendra other than the Lagna will usher a king endowed with elephants and horses.

अश्विन्यामुदयगतो भृगुर्ग्रहेन्द्रैर्दृष्टश्चेन्नयति भूपतिं जितारिम् ।

नीचार्योर्गृहमपहाय त्रितमंस्थो लग्नेशः सह कविना वली च भूपम् ॥

*Sloka 8* : When Venus occupies the asterism Aswini in the Lagna and is aspected by three or more planets, a king is ushered into the world who will destroy all his



enemies. If the lord of the Lagna be strong and occupy the 2nd bhava which is neither his depression sign nor is owned by an enemy and be in conjunction with Venus, the person born will become a king.

भौमश्चेदजहरीचापलग्नमन्थः पृथ्वीं कलयति मित्रखेटदृष्टः ।

कर्मेशो नवमगतश्च भाग्यनाथो मध्यस्थो भवति नृपो जनैः प्रशस्तः ॥

¶ *Sloka 9.* If at the birth of a person Mars occupy Mesha, Simha or Dhanus identical with the Lagna, and be aspected by a friendly planet, a ruler of the earth is ushered into the world. If the lord of the 10th भाव be in the 9th and the lord of the latter in the 10th, the person born in the above yoga will become a king who will be extolled by his people.

चापार्द्धे भगवान् महस्रकिरणस्तत्रैव ताराधिपो

लमे भानुसुतेऽतिवीर्यमहितः स्वेच्छे च भूनन्दनः ।

यद्येवं भवति क्षितेरधिपतिः मंथृत्य दूरं भवान्

व्रत्ता एव नमन्ति तस्य रिपवो दग्धाः प्रतापाग्निना ॥१०॥

*Sloka 10.* The Sun has traversed the first half of Dhanus; the Moon is just there, Saturn possessed of much power is in the Lagna and Mars is in the exaltation sign. If this be the planetary position at a person's birth, he will grow into such a mighty king that his enemies, overwhelmed by his fiery valour will do homage to him from afar, regarding him with terror.

सुधामृणालोपमविम्बशोभितः शशी नवांशे नलिनीप्रियस्य ।

यदि क्षितीशो बहुहस्तिपूर्णः शुभाथ केन्द्रेषु न पापयुक्ताः ॥ ११ ॥

*Sloka 11.* If the Moon brilliant with digits resembling mortar and lotus stalk in colour (i. e., the full moon) occupy a Navamsa owned by the Sun and when benefics

unassociated with malefics occupy Kendras the person born will become a king and will own many elephants

नीचारिवर्गरहितैर्ग्रहैस्त्रिभिस्तु स्वांशोपगर्भलघुतैः शुभदृष्टिजुष्टैः ।  
शोकीरशङ्खधमलोमृगलाष्ठनय स्याद्यस्य जन्मनि न भूमिपतिर्जितारिः॥

*Sloka 12* If the Moon as white as milk, conch shell (i. e., full moon) occupy the Lagna and be aspected by three benefic planets not occupying depression or inimical vargas but have become strong by their being in their own Amsas, the person born will become a king and will vanquish all his enemies

कुमुदगहनरन्ध्रं श्रेष्ठमंशं प्रपन्नं यदि बलसमुपेतः पश्यति व्योमचारी ।  
उदयभवनमस्यः पापमंशो न चैवं भवति मनुजनाथः सार्वभौमः सुदेहः॥

*Sloka 13* If the Moon which has attained an Uttama Varga be aspected by a strong planet and if there be no malefic planet posited in the Lagna, the person born will become an emperor and possess a beautiful body

जीवो बुधो भृगुसुतोऽथ निशाकरो वा  
धर्मं विशुद्धतनवः स्फुटरश्मिजालाः ।  
मित्रैर्निरीक्षितयुता यदि स्रतिशाले  
वृर्नन्ति देवसदृशं नृपतिं महान्तम् ॥ १४ ॥

*Sloka 14* If at a birth Jupiter, Mercury, Venus or the Moon occupy the 9th with bright rays uneclipsed and also be aspected by, or associated with, friendly planets, the native concerned will become a great king worshipped by his subjects like a deity

शुभेभ्यो सखितुः मिश्रस्तिमियुगे श्योन्ने च पूर्णः दृशी  
दृष्टस्तीव्रतिलोचनेन दिनऋन्मेपोदयेऽर्धो नृपः ।  
सेनापाथलनेन रेषुषट्लैर्यस्य प्रविष्टे रवा-  
वस्तम्रान्तिममाङ्गुला कमलिनी संकोचमागच्छति ॥१५॥

*Sloka 15.* Venus, Jupiter and Saturn are in Meena. The Moon almost full is in exaltation. The Sun is aspected by Mars; and sign Mesha is rising. The person born in the above yoga will become a king owning a vast army by whose march large quantity of dust is raised which makes the Sun invisible and as a consequence all the lotuses begin to contract under the mistaken impression that the Sun has set.

नीचारिस्थैर्भवभवनगैः पट्टदुश्चक्रगैर्वा

सौम्यैः स्वोच्चं परमुपगतैर्निर्मलैः केन्द्रगैर्वा ।

आज्ञां याते शिशिरकिरणे कर्कटस्थे निशाया-

मेकच्छत्रं त्रिभुवनमिदं यस्य स क्षत्रियेशः ॥ १६ ॥

*Sloka 16.* If there be a birth at night when benefics uneclipsed are in depression or inimical houses identical with the 11th, or occupy the 6th and 3rd houses, or be in their highest exaltation, or be all posited in the Kendras, and if the Moon be in Kataka identical with the 10th house, the person born will become an emperor ruling the three worlds under one umbrella.

वर्गोत्तमे हिमकरः मकलः स्थितोऽंशे कुर्यान्महीपतिमपूर्वयगोऽभिरामम् ।  
यस्याश्ववृन्दखुरघातरजोऽभिभूतो भानुः प्रभातशशिनोऽनुकरोति रूपम् ॥

*Sloka 17.* If the Moon with full digits (full Moon) occupy a Vargottama amsa, the person born will become a mighty ruler of the earth and his fame will be immense. He will command = good number of horses, the dusts raised by whose hoofs will so overpower the Sun that he will resemble the Moon at early dawn.

केन्द्रगां यदि च जीवशशङ्कां यस्य जन्मनि च भार्गवदृष्टा ।

भूपतिर्भवति सोऽतुलकीर्तिर्नाचगो यदि न कश्चिदिह स्यात् ॥ १८ ॥

*Sloka 18.* If at a birth, Jupiter and the Moon occu-

pying a Kendra be aspected by Venus and there be no planet in depression, the native will become a king whose fame will be unparalleled

जलचरराशिनयाशक इन्दुस्तनुभवने शुभदस्वक्रयगे ।

अशुभकरः खलु कष्टकहीनो भवति नृपो बहुवारणनाथः ॥१९॥

*Sloka 19* If the Moon occupy a water resorting Rasi or Amsa identical with the Lagna or be in his own varga, the person born will become a king who will do good to his subjects. But should the Moon in the above yoga occupy a house other than a Kendra, the native will turn out a king owning many elephants but oppressing his people.

शुक्रो जीवनिरीक्षितो वितनुते भूपोद्भवं भूपतिं

देवेभ्यो मृगभं निहाय तनुगो मचेभयुक्तं नृपम् ।

केन्द्रे जन्मपतिर्गलाधिक्ययुतः कुर्याद्वरिणीपतिं

दृष्टे वाक्पतिना युधे दधति पृथ्वीशश्च तच्छासनम् ॥ २० ॥

*Sloka 20* A scion of a royal family will become a king if at his birth Venus is aspected by Jupiter. Jupiter occupying a Rasi other than Makara identical with the Lagna will usher a king endowed with elephants in rut. The lord of the Lagna occupying a Kendra in full strength will cause a ruler of men to be born. Mercury in the above position aspected by Jupiter will usher into the world a person whose orders will be obeyed by kings.

एकोप्युच्चक्षेत्रगो मित्रदृष्टः कुर्याद्भूपं मित्रयोगाद्वनाद्वयम् ।

स्वाशे सूर्ये स्वर्क्षगश्चन्द्रमाश्वेदेशार्धार्धं माधनागं विधत्ते ॥ २१ ॥

*Sloka 21* A single planet occupying his highest exaltation point and aspected by friendly planets produces a king. Such a planet will make him immensely wealthy if he be also associated with another friendly

planet. The Sun in his own Amsa and the Moon in his Swakshetra will make the person born a king endowed with horses and elephants.

मीने पूर्णज्योतिषि मित्रग्रहदृष्टे चन्द्रे लोकानन्दकरः स्यान्नृपमुख्यः ।  
पूर्णज्योतिः स्वोच्चगतश्चेत्तुहिनांशुस्त्यागाधिक्यं सज्जनशस्तं जगदीशम्॥

*Sloka 22.* The Moon with full rays occupying Meena and aspected by a friendly planet will usher into the world a king pre-eminent in position and delighting the world. If the Moon be full and occupy his exaltation, the person born will become a king, very generous and charitable and praised by the good.

चन्द्रेऽधिमित्रांशगते सुदृष्टे शुकेण लक्ष्मीमहितो नृपः स्यात् ।

तथा स्थिते वासवमन्त्रिदृष्टे पूर्णां धरित्रीं परिपालयेत्सः ॥ २३ ॥

*Sloka 23.* The Moon in the Amsa of a very friendly planet and aspected by Venus will usher into the world a king endowed with much wealth. If the Moon in the above position be aspected by Jupiter, the person born will become a king who will rule the entire earth.

पापास्त्रिशुभवगा यदि जन्मनाथा-

छायाद्वने कुजयुर्धा दिवुकेऽर्कशुक्रौ ।

कर्मायलप्रसहिताः कुजमन्दजीवा-

स्तज्जा वदन्ति चतुरस्त्विह राजयोगान् ॥ २४ ॥

*Sloka 24.* The following are 4 Rajayogas declared by those versed in the science: (1) malefics posited in the 3rd, 6th and 11th houses reckoned from the one occupied by the lord of the Lagna; (2) Mars and Mercury occupying the 2nd house from the Lagna; (3) the Sun and Venus situated in the 4th house from the Lagna; and (4) Mars, Saturn and Jupiter quartered in the 10th, 11th and the Lagna.

### Adhyaya VIII.

*Sloka 1* If the Sun occupy the 1st house at a person's birth, he will have very little hair; he will be most inactive to do any work, he will be angry and impetuous, and tall in stature. He will be proud, will have soiled eyes and a lean body. He will be valiant, impatient and cruel hearted. If the Lagna at birth be Cancer and the Sun occupy it, he will have a cataract in the eyes, if it be Mesha, he will suffer from eye disease. If the Sun be in Leo identical with the Lagna, the person concerned will be night blind. If Libra be the Lagna and the Sun occupy it, he will suffer from poverty and loss of children

विगतविद्याग्निनयचित्तं स्वलितवाचं धनगतः

सबलशौर्यश्रियमुदारं स्वजनशत्रुं सहजगः ।

जनयतीमं सुहृदि सूर्यो विमुखबन्धुक्षितिसुहृद्

भवनमुक्तं नृपतिसेवा जनकसंपत्त्यकरम् ॥ २ ॥

*Sloka 2* When the Sun is in the 2nd house in a person's birth, he will be devoid of learning, modesty and riches and will be stammering. If the Sun should occupy the 3rd house, the person concerned will be strong, brave, wealthy and liberal, but inimical towards his relations. If the Sun be in the 4th house, the person born will have no happiness, no relations, no lands, no friends and no house. He will serve the State and spend away his paternal property.

सुखधनायुस्तनयहीनं सुमतिमात्मन्यटविगं

प्रथितमुर्वापतिमरिष्यः सुगुणसंपद्विजयगम् ।

नृपतिरुद्धं हुतनुमस्तेऽध्यगमदारं द्युमतं

हतधनायुः सुहृदमर्को निगतदृष्टिं निधनगः ॥ ३ ॥

*Sloka 3.* If the Sun should occupy the 5th house from the Lagna, the person born will be bereft of happiness riches and children and his life will be a short one. He will be intelligent and will travel over forest regions. If the Sun be in the 6th house, the person born will become a king, famous, of good qualities, wealthy and victorious. If the Sun occupy the 7th house at a birth, the person concerned will incur the displeasure of the sovereign, and will be deformed, he will be wandering, without a wife and suffer humiliation. If the Sun should be in the 8th house, the person born will lose his wealth, and friends, he will not be long lived and will have a defective eye sight.

प्रिजनकोऽर्के समुत्तबन्धुस्तपसि देवद्विजमनाः

समुत्तयानस्तुतिमतिश्रीचलयशा. खे क्षितिपतिः ।

भवगतेऽर्के बहुधनायुर्विगतशोको जनपतिः

पितुरमित्रं विकलनेत्रो विधनपुत्रो व्ययगते ॥ ४ ॥

*Sloka 4.* If at the time of birth, the Sun should occupy the 9th house, the person concerned will hate his father, he will have children and relations and will revere Gods and Brahmins. If he occupies the 10th house, the person will have sons, vehicles, laudation, intelligence, wealth, strength and fame. He will be a king. The Sun in the 11th house will make the person born very wealthy and long live. He will be a king and will have no sorrow. If the Sun be in the 12th house, the person born will hate his father. His eye sight will be defective and he will be without wealth and children.

सिते चन्द्रे लग्ने दृढतनुरदभ्रायुरमयो

बलिष्ठो लक्ष्मीमान् भवति निपरीतिं क्षयगते ।

धनाद्वोऽन्तर्गणिर्निषयसुखान् वाचि विकलः

सहोत्थे सग्रातृग्रमदवलशायोऽतिकृपणः ॥ ५ ॥

*Mon.* **Sloka 5.** If at a person's birth, the Moon be waxing and happens to be in the first house, the person concerned will possess a strong constitution and a long lease of life. He will be free from fear, very powerful and wealthy. But if the Moon be waning, the effects stated above will be quite the reverse. If the Moon should occupy the 2nd house, the person born will be rich and very learned; he will be a sensualist but defective of some limb. If the Moon be in the 3rd house, the person born will have brothers, will be lascivious, strong and powerful but miserly.

सुखी भोगी त्यागी सुहृदि ससुहृद्वाहनयशः

सुपुत्रो मेघाग्नी मृदुगतिरभात्यः सुतगते ।

सुतेऽल्पायुश्चन्द्रेऽमतिरुदररोगी परिभरी

सरे दृष्टेः सौम्यो वरयुगतिरान्तोऽतिसुमगः ॥ ६ ॥

**Sloka 6** If at a birth the Moon be in the 4th house, the person concerned will be happy and indulging in sensual pleasures. He will be liberal in gifts, will have friends, vehicles and become renowned. If the Moon should occupy the 5th house, the person born will have good sons, will be very intelligent, will walk gently and will become a minister. If the Moon be in the 6th house, the person born will be short-lived, ignorant, will suffer from dysentery, belly-ache, etc., he will also suffer humiliation. If the Moon should occupy the 7th house, the person born will be agreeable to look at, will be loved by a beautiful damsel, and will be exceedingly lovely.



मृतौ रोग्यल्पायुस्तपसि शुभधर्मात्मसुतान्

जयी सिद्धारम्भो नभसि शुभकृत्सत्प्रियकरः ।

मनस्वी बह्वायुर्धनतनयभृत्यैः सह भवे

व्यये द्वेष्ट्यो दुःखी शशिनि परिभूतोऽलसतमः ॥ ७ ॥

*Sloka 7* The person at whose birth the Moon is in the 8th house will suffer from diseases and will be short-lived. If the Moon should occupy the 9th house at a birth, the person concerned will be prosperous, virtuous and blessed with children. He will be victorious, and when he enters on a business, he will meet with success at the beginning itself. If the Moon should occupy the 10th house at a birth, the person concerned will do good acts and will be liked by the virtuous. If the Moon be in the 11th house, the person born will be high minded, long lived, and endowed with riches, children and servants. If the Moon be in the 12th house at a birth, the person concerned will be odious to others, he will suffer misery, will be insulted and will be most inactive.

अततनुरतिक्रोश्यायुस्तनौ धनसाहमी

वचसि विमुखो निर्निधार्थः कुत्रे कुत्रनाश्रितः ।

सुगुणधनराश्रितोऽधृष्यः सुखी व्यसृजोऽनुजे

सुहृदि मिहृन्मातृदोषीमुखालयराहनः ॥ ८ ॥

*Mom Sloka 8* If Mars occupy the Lagna at a person's birth, he will have an injured limb, he will be short-lived and will be very daring and rash. If Mars be in the 2nd house, the person concerned will be adverse (disinclined), devoid of learning and wealth and will be dependent on bad people. If Mars occupy the 3rd house, the person born will be of good qualities, possess wealth, will be brave, unassailable, happy and will have no bro-

thers If at a birth Mars should occupy the 4th house, the person concerned will be without friends, mother, lands, happiness house and vehicles

पिमुत्तनयोऽनर्थप्रायः सुते पिशुनोऽल्पधीः

प्रबलमदनः श्रीमान् ख्यातो रिपौ विजयी नृपः ।

अनुचितकरो रोगार्तोऽस्तेऽधमो मृतदारवान्

कुतनुरधनोऽल्पायुश्छिद्रे कुजे जननिन्दितः ॥ ९ ॥

*Sloka 9* If at a birth Mars be in the 5th house, the person concerned will be unhappy, without children, full of reverse, back biting and weak minded. If Mars occupy the 6th house, the person born will be exceedingly smitten with love, wealthy, and famous, he will be a king and victorious (in battle). Mars in the 7th house makes the person born do improper acts, suffer affliction through disease, wander in the road, and lose his wife. If Mars be in the 8th house, the person born will have a deformed body, will be poor, short lived and cursed by the people.

नृपसुहृदपि द्वेष्योऽत्तातः शुभे जनघातको

नभसि नृपतिः क्रूरो दाता प्रधानजनस्तुतः ।

घनसुखयुतोऽशोकः शूरो भवे सुशीलः कुजे

नयनमिकृतः क्रूरोऽदारो व्यये पिशुनोऽधमः ॥ १० ॥

*Sloka 10* If Mars occupy the 9th house at a person's birth, the native will, though a friend of the sovereign, be hated by others, he will be fatherless and will torment other people. Mars in the 10th house makes the person born a king, rich, liberal and praised by important people. If at a birth Mars should be in the 11th house, the person concerned will be endowed with riches and happiness. He will be brave, will have no

sorrow and possessed of good character. When Mars occupies the 12th house at a birth, the person concerned will have deformed eyes, he will be cruel, and without a wife. He will be a slanderer and a mean wretch.

दीर्घायुर्जन्मनि त्रे मधुरचतुरवारम् सर्वशास्त्रार्थबोधः

स्याद्बुद्धोपार्जितस्वः कविरमलपचा वाचि मिष्टान्नभोक्ता ।

शौर्ये शूरः समायुः सुसहजसहितः सश्रमो दैन्यशुक्तः

संख्यायान् चादुवाक्यः सुहृदि सुखसुहृत्क्षेत्रधान्यार्थभोगी ॥११॥

*Sloka 11.* If at a person's birth Mercury occupy the Lagna, he will be long-lived, sweet speaking and sharp witted, and learned in expounding all Sastras. If Mercury be in the 2nd house, the person born will acquire wealth by his own talents, will be a poet, sincere in his speech, and will eat savoury food. If Mercury should occupy the 3rd house at a birth, the person concerned will be brave, of medium life, and have good brothers. He will suffer fatigue and be dejected. Mercury occupying the 4th house at a birth makes the person concerned learned, witty in speech, happy and possessed of friends, lands, corn, wealth and enjoyment.

विद्यासौख्यप्रतापः प्रचुरमुतयुतो मान्त्रिकः पञ्चमस्थे

जातक्रोधो विनादैर्द्विपि रिपुबलहन्ता लसो निष्ठुरोक्तिः ।

प्राज्ञोऽस्ते चारुपः ममकलमहिमा याति भार्या सत्रिचां

निख्याताख्यधिरायुः कुलमृदधिपतिर्ज्ञेष्टमे दण्डनेता ॥ १२ ॥

*Sloka 12.* If Mercury be in the 5th house at a birth, the person concerned will be learned, happy and courageous. He will have a good number of children and will be conversant with charms or spells. Mercury in the 6th house makes the person born angry through disputes, harsh in speech and idle. The native will

*Sloka 16* If Jupiter occupy the 9th house at a person's birth, he will become a famous minister, will be endowed with wealth and children and will be anxious to do virtuous acts. If Jupiter should be in the 10th house the person born will follow the right course of conduct, will be renowned for his virtues, will become very rich and a friend of the king. When Jupiter is posited in the 11th house, the person born will be wealthy, fearless, will have a few children will be long-lived and will be going on vehicles. If Jupiter be in the 12th house, the person concerned will be hated by others, will be foul mouthed, will have no children will be sinful, idle and a menial.

तनौ सुतनुद्विप्रयं सुखिनमेव दीर्घायुषं  
 करोति कविरर्थगः कनिमनेकचित्तान्वितम् ।  
 विदारसुखसम्पदं कृपणमप्रियं विक्रमे  
 सुग्राहनसुमन्दिराभरणरत्नगन्धं सुखे ॥ १७ ॥

*Sloka 17* If Venus should occupy the Lagna at a person's birth, he will have a healthy and beautiful body, he will be happy and endowed with long life. When Venus occupies the 2nd house, the person born will become a poet and endowed with riches. Venus in the 3rd house at birth makes the native wifeless, unhappy, poor, miserly and unpopular. If Venus should be in the 4th house at a birth, the native will have good vehicles, good house, jewels, clothes, scents etc.

अखण्डितधनं नृपं सुमतिमात्मजे सात्मजं  
 निश्चिन्नुमधनं क्षते युवतिदूषितं निष्कवम् ।  
 सुभार्यमसतीरतं मृतकलत्रमाढ्यं मदे  
 चिरायुषमिलाधिपं धनिनमष्टमे मंथितः ॥ १८ ॥

*Sloka 18* If Venus be in the 5th house at a birth,

the person concerned will be the owner of immense wealth, will protect others, will be very wise and blessed with children. When Venus occupies the 6th house, the person born will have no enemies, no riches, will be corrupted by young females and affected by grief. If Venus should be posited in the 7th house at a birth, the person concerned will have a good wife, but will have intrigues with bad women. He will lose a wife and will be wealthy. Venus in the 8th house makes the native long-lived, rich, and a ruler of the earth.

सदारसुहृदात्मजं क्षितिपलब्धभाग्यं शुभे  
नभस्सतियशःसुहृत्सुखितृप्तिपुक्तं प्रथम् ।  
धनाढ्यमितराङ्गनारतमनेकसौख्यं भवे  
भृगुर्जनयति व्यये सरतिसौख्यविच्छद्यतिम् ॥ १९ ॥

*Sloka 19.* If Venus occupy the 9th house at a birth, the person concerned will be blessed with a wife, friends and children, and will become prosperous through royal favor. If Venus should be in the 10th house, the person born will become widely renowned, will have friends, and will be a lord happily employed. Venus in the 11th house makes the person born rich, fond of the company of other females and endowed with many comforts. When Venus occupies the 12th house, the person born will have sexual enjoyment, wealth and splendour.

स्रोत्रे स्वकीयभवने क्षितिपालतुल्यो  
लग्नेऽर्कजे भवति देशपुराधिनाथः ।  
शेषेषु दुःखपरिपीडित एव बाल्ये  
दारिद्र्यदुःखवशगो मलिनोऽलमश्व ॥ २० ॥

*Sloka 20.* If at a birth Saturn occupies his exaltation or own house identical with the Lagna, the person

concerned will be on a par with the king, a chief or mayor of a city. If Saturn should be rising in any other Rasi the person born will be afflicted with sorrow and misery from his very childhood and will suffer from indigence. He will be depraved and indolent.

विमुखमघनमर्थेऽन्यायवन्तं च पश्चा-

दितरजनपदस्यं यानमोगार्थयुक्तम् ।

विपुलमतिमुदारं दारमाल्यं च ज्ञायै

जनयति रविपुत्रश्चालमं निह्वं च ॥ २१ ॥

*Sloka 21.* If Saturn should occupy the 2nd house at a person's birth, he will have an ugly face; he will be without wealth, and following evil courses. At a later age he will live in a foreign country endowed with vehicles, wealth and other enjoyments. When Saturn is posited in the 3rd house at a birth, the person concerned will be liberal in gifts and happy with his wife. He will however be inactive and overcome with fear.

दुःखी स्याद् गृहपानमात्रविपुतो बाल्ये मलान्धुमे

भ्रान्तो ज्ञानसुतार्थहर्षरहितो धीस्ये शठो दुर्मतिः ।

यद्वाशी द्रविणान्वितो रिपुहतो धृष्टश्च मानी रिपे

कामस्ये रविजे कुदारनिरतो निःस्वोऽध्वरो विह्वलः ॥ २२ ॥

*Sloka 22.* If at a birth Saturn should occupy the 4th house, the person concerned will be unhappy, houseless, without vehicles, deprived of his mother and sickly during his early years. If Saturn should be posited in the 5th house, the person born will be roaming about, will have lost his reason, will be bereft of children, wealth and happiness, will be perfidious and evil-minded. If Saturn occupies the 6th house, the person born will be wealthy, subdue his

enemies, will be courageous and possessed of self-respect. Saturn in the 7th house will cause the native to be wedded to a bad wife, to be poor, roaming and be distressed.

शनैश्चरे मृतिस्थिते मलीमसोऽर्शसोऽवसुः ।

करालधीर्बुधुक्षितः सुहृजनावमानितः ॥ २३ ॥

*Sloka 23.* The person at whose birth Saturn is in the 8th house will be unclean and without wealth. He will suffer from piles, will be cruel-minded, will be pinched with hunger and will be despised by his friends.

भाग्यार्थात्मजतातधर्मरहितो मन्दे शुभे दुर्जनो

मन्त्री वा नृपतिर्धनी कृपिपरः शूरः प्रसिद्धोऽम्बरे ।

ब्रह्मायुः स्थिरसंपदायमहितः शूरो विरोगी धनी

निर्लज्जार्थसुतो वयस्येऽङ्गविकलो मूर्खो रिपूत्सारितः ॥ २४ ॥

*Sloka 24.* The person at whose birth Saturn is in the 9th house will be bereft of fortune, wealth, children, father and religious merit. If Saturn should occupy the 10th house, the person born will be a king or his minister, will devote himself to agriculture, will be brave and renowned. The person who has Saturn in the 11th house in his nativity will have a long span of life, lasting wealth and good income, will be brave, free from disease and moneyed. Saturn in the 12th house makes the native impudent, indigent, without children, defective of some limb, stupid and driven out by his enemies.

लभेऽहावचिरायुरर्थबलवानूर्ध्वङ्गरोगान्वित-

श्छन्नोक्तिर्मुलरुघृणी नृपधनी विचे सरोपः सुखी ।

मानी भ्रातृविरोधको दृढमतिः शौर्ये चिरायुर्धनी

मूर्खो वेश्मनि दुःखकृत्सुहृदल्पायुः कदाचित्सुखी ॥ २५ ॥

*Sloka 25* If at a birth Rahu occupy the Lagna, the person concerned will have a short life, possess wealth and strength, and will suffer from diseases in the higher limbs of his body (head, face etc) The person who has at his birth Rahu in the 2nd house will be dubious and equivocal in his speech, will suffer from disease in the mouth or face, will be tender hearted, will get wealth through the sovereign, will be wrathful and happy Rahu in the 3rd house makes the person born proud hostile to his brothers, strong willed, long lived and wealthy If Rahu should occupy the 4th house, the person born will be a fool, will cause sorrow, will have friends, will be short lived and happy at some time or other.

नासोयद्वचनोऽसुतः कठिनहृद्राहौ सुते कुक्षिरु-

ग्निद्वक्कूरग्रहपीडितः सगुदरुन्ध्रीमांधिरायुः क्षते ।

स्त्रीसंगादधनो मदेऽथ विधुरोऽजीर्यः स्वतन्योऽल्पधी-

रन्ध्रेऽल्पायुरशुद्धिकृच्च विक्रान्ते वातामयोऽश्वात्मजः ॥ २६ ॥

*Sloka 26* If at a person's birth Rahu should be posited in the 5th house he will talk through the nose, will be childless will be hard hearted and suffer from belly ache. If Rahu be in the 6th house the person born will be troubled by his enemies, or oppressed by malefic planets (demons) He will suffer from a disease in the anus He will be wealthy and long lived. When Rahu occupies the 7th house, the person concerned will lose his wealth through intrigues with women, suffer separation from his beloved lose his manhood, become self willed and silly If Rahu occupy the 8th house, the person born will be short lived will do impure acts, will be defective of a limb, will suffer from wind disease and will have limited issues



धर्मस्ये प्रतिकूलवाग्गणपुरग्रामाधिपोऽपुण्यवान्  
 ख्यातः खेऽल्पसुतोऽन्यकार्यनिरतः मत्कर्महीनोऽभयः ।  
 श्रीमान्नानिसुतश्चिरायुरसुरे लाभे सकर्णामयः  
 प्रच्छन्नावरतो बहुव्ययकरो रिःफेऽभ्युरुक्पीडितः ॥२७॥

*Sloka 27* If Rahu happens to be in the 9th house at a birth, the person concerned will speak opposingly. He will be the head of his clan, the headman of a village or mayor of a city and will commit unrighteous deeds. Rahu in the 10th house makes the native famous, the man will have a limited number of issues, will engage himself in other's business, will not do any good act and will be fearless. If Rahu be in the 11th house, the person born will be prosperous, will have many children, will be long lived and will suffer from ear disease. If Rahu should occupy the 12th house, the person concerned will be intent in committing sinful acts secretly, will spend much and will suffer from a water disease.

मे कृतघ्नमसुखं पिशुनं मित्रं स्थानच्युतं विकलदेहमसत्समाजम् ।  
 विद्यार्थहीनमधमोक्तियुतं बुद्धिपातः पगन्ननिरतं कुरुते धनस्थः ॥

*Sloka 28.* The person at whose birth Ketu occupies the Lagna will be ungrateful, unhappy and bearing tales to others. He will be an outcast, fallen from his position, will have a deformed body and associating with the wicked. Ketu in the 2nd house makes the native devoid of learning and riches. His speech will be very vile in quality, and he will have a sinister look. He will ever be eating at other's tables.

आयुर्वलं धनयशःप्रमदान्नमौख्यं केतौ तृतीयमवने महजप्रणाशम् ।  
 भूक्षेत्रयानजननीसुखजन्मभूमिनाशं सुखे परगृहस्थितिमेव दत्ते ॥२९॥

*Sloka 29* Ketu in the 3rd house confers on the

native long life, strength, wealth and fame. The person will live happily with his wife and eat good food. He will lose a brother. If Ketu be in the 4th house, the person concerned will lose his lands, vehicles, mother and happiness. He will leave his native country and dwell in a foreign place and live at the bounty of another.

पुत्रक्षय जठररोगपिशाचपीडां दुर्बुद्धिमात्मनि खलप्रकृतिं च पापः ।  
औदार्यमुत्तमगुणं ददता प्रमिद्धिं पष्टे प्रभुत्वरिमर्दनमिष्टसिद्धिम् ॥

*Sloka 30* Ketu in the 5th house at a person's birth will cause loss of children, disease in the stomach, and trouble from goblins. The native will become evil minded and wicked. If Ketu should occupy the 6th house at a birth the person concerned will be very magnanimous and possess the best qualities. He will attain everlasting fame and high authority, destroy his enemies and realise his wishes.

घनेऽमानममतीरतिमान्त्ररोगं पापः स्वदारयुतिं मदधातुहानिम् ।  
स्वल्पायुरिष्टरिहं क्लहं च रन्ध्रे शस्त्रक्षतं सकलकार्यविरोधमेव ॥

*Sloka 31* The person at whose birth Ketu is posited in the 7th house will suffer disrespect, seek the company of bad women, will be afflicted by a disease relating to the bowels and will suffer loss of wife and vital power. If Ketu be in the 8th house the person born will be short lived, will suffer the separation of his dear friends and engage in quarrels will meet with injury from a weapon and disappointment in all his undertakings.

पापप्रवृत्तिमशुभं पितृभार्यहीनं दारिद्र्यभार्यजनदूषणमाह धर्मं ।  
मत्कर्म्मभिन्नमशुचित्त्वमयकृत्यं तेजस्विन नममि शौर्यमतिप्रमिद्धम् ॥

*Sloka 32* If Ketu should occupy the 9th house at a person's birth, he will follow a sinful course, will be

deprived of his father, will be unlucky, indigent and will slander the good. When Ketu occupies the 10th house, the person born will stand in the way of doing good acts, will be impure, and will be engaged in doing vile acts. He will be energetic, bold and widely renowned.

लाभेऽर्थमंचयमनेरुणं सुभोगं सद्ब्यसोपकरणं मकरार्थसिद्धिम् ।

प्रच्छन्नपापमधमव्ययमर्थनाशं रिःके विरुद्धगतिमक्षिरुजं च पातः ॥

*Sloka 33.* If Ketu be posited in the 11th house at a birth, the person concerned will hoard money, will have many good qualities will enjoy well, will command all the facilities for getting good materials and will be successful in obtaining all his requirements. If Ketu occupy the 12th house, the person born will secretly commit sinful acts, will spend money on vile things, will destroy wealth will thwart everything and will suffer from eye diseases.

उदयक्षांशस्फुटतुल्यांशे निगसन् पूर्णं फलमाधत्ते ।

शनिवद्राहुः कुजतत्केतुः फलदाता स्यादिह संप्रोक्तः ॥ ३४ ॥

*Sloka 34.* A planet produces the full effect of the bhava in which it is when its distance (in navamsas, degrees etc.) from the commencement of the Rasi occupied is equal to that traversed by the Lagna point in the Lagna Rasi. It is declared by the authorities that Rahu is similar to Saturn and Ketu to Mars in giving effects.

भासमांशकरंस्या भावफलं पूर्णमेव कलयन्ति ।

न्यूनाधिकांशमशतः फलद्विर्हमिता चाच्या ॥ ३५ ॥

॥ इति मन्त्रेश्वरविरचिताया फलदीपिकाया रम्यादीना लग्नादि द्वाविंशमाशत्रयफल नामाष्टमोऽध्यायः ॥

*Sloka 35.* Planets produce the full effects of the

bhavas respectively occupied by them when they are exactly posited in the भावांश (Bhavamsa = Semi-bhava = in "the middle or centre of the bhava). If they should occupy a position less or greater than the semi-bhava, the effects are declared to be correspondingly increasing or decreasing as the case may be.

Thus ends the 8th Adhyaya on "The effects of the Sun and other planets in the 12 bhavas from the Lagna onwards" in the work Phaladeepika composed by Mantreswara.

## ॥ नवमोऽध्यायः ॥

वृत्तेक्षणो दुर्धलजानुरुग्रो भीरुर्जले स्याल्लघुश्च सुकामी ।

संचारशीलश्चपलोऽनृतोक्तिर्गणङ्किताङ्गः क्रियमे प्रजातः ॥ १ ॥

### Adhyaya IX.

*Sloka 1* The person at whose birth the sign Mesha is the Lagna will have round eyes, will be weak kneed, passionate, afraid to go in water, will eat sparingly, will long for women, will always be on his legs, will be sickle, will speak falsehoods and will have bruised limbs.

पृथूरुवद्वयः कृपिकर्मकृत्स्यान्मध्यान्तर्मारुह्यः प्रमदाप्रियश्च ।

त्यागी क्षमी द्वेयसहश्च गोमान् पृष्ठास्यपार्श्वेऽङ्गयुतो वृषोत्थः ॥ २ ॥

*Sloka 2.* If at the birth of a person, the sign Vrishabha be rising, he will have broad thighs and a big face; he will be engaged in agriculture. He will be happy in the middle and concluding portions of his life. He will be fond of young women, will be liberal in gifts, will be of a forgiving disposition, will endure hardships, possess cattle, cows, etc., and will have marks or moles on the back, face and sides.

श्यामेक्षणः कुञ्चितमूर्द्धजः स्त्रीक्रीडानुरक्तश्च परोक्षितज्ञः ।

उत्तुङ्गनासः प्रियगीतनृत्तो वसन् सदान्तः सदने च युग्मे ॥ ३ ॥

*Sloka 3.* When the Ascendant is Mithuna, the person born will possess black eyes, will have curled hairs, will be intent on sporting with women, will be skilled in interpreting other people's thoughts, will have an elevated nose, will have a liking for music and dancing, and will always be home-keeping.

स्त्रीनिर्जितः पीनगलः समित्रो बह्वालयस्तुङ्गकटिर्धनाढ्यः ।

हस्यश्च वक्रो द्रुतगः कुलीरे मेघान्वितस्तोयरतोऽल्पपुत्रः ॥ ४ ॥

*Sloka 4.* The person at whose birth Kataka is the Lagna will be henpecked, have a fleshy neck, will be surrounded by friends and possess many houses. He will have elevated buttocks, will be rich, short in stature, crooked in his views, fast in walking, intelligent, fond of water and possess very few sons.

पिङ्गेक्षणः स्थूलहनुर्विशालवक्त्रोऽभिमानी सपराक्रमः स्यान् ।

कुप्यत्यकार्ये वनशैलगामी मातुर्विधेयः स्थिरधीर्मृगेन्द्रे ॥ ५ ॥

*Sloka 5.* If a person be born when the Ascendant is Simha, he will have reddish eyes, large cheeks, a broad face; he will be arrogant and powerful. He will be angry at trifles; he would like to go to forests and hills, will be obedient to his mother and is firm-minded.

स्रस्तांसबाहुः परविचगेहैः संपूज्यते सत्यरतः प्रियोक्तिः ।

ग्रीवालसदृशः सुरतप्रियः साच्छास्त्रार्थविचाल्पमुतोऽङ्गनायाम् ॥ ६ ॥

*Sloka 6.* If a person be born when Sign Kanya is rising, his shoulders and arms will be drooping; he gets his food at others' houses and enjoys other people's wealth. He is truthful and will speak kindly. His look

is faint due to modesty He is fond of enjoyment He knows the interpretation of Sastras and will have a very limited number of issues

चलत्कृशाङ्गोऽल्पसुतोऽतिभक्तो देवद्विजानामटनो द्विनामा ।

प्राशुश्च दक्षः क्रयविक्रयेषु धीरोऽदयस्तौलिनि मध्यमादी ॥ ७ ॥

*Sloka 7* The person at whose birth the Lagna is Tula has a lean and a frail body, will have a limited number of issues, will be intent in worshipping Gods and Brahmins, will be wandering, will have two names, will be tall in stature will be clever in trading brave merciless and impartial in his argument

पृत्तोरुज्ज्वः पृथुनेत्रश्च रोगी शिशुत्वे गुरुतातहीनः ।

क्रूरक्रियो राजकुलाभिमुख्यः कीटोऽब्जरेखाङ्कितपाणिपादः ॥ ८ ॥

*|| Sloka 8* If a person be born when sign Vrischika is rising, he will have round loins and knees, broad and expansive eyes and a broad chest, suffer from diseases at a very early age and will separate from his parents and preceptors He will do cruel acts, will be honoured by his sovereign and his hands and feet will possess marks of पद्मरेखा (Padmarekha)

दीर्घास्यकण्ठः पृथुकर्णनासः कर्मोद्यतः कुब्जतनुर्नृपेष्टः ।

प्रागल्भ्यवाक्पत्यागयुतोऽरिहन्ता साम्नेकमाध्योऽधिभवो बलाढ्यः ॥ ९ ॥

*Sloka 9* If the Lagna be Dhanus at a persons birth, he will have a very long face and neck, his ears and nose will be big, he will be intent on his business, he will be of short stature, he will be the favourite of the king, he will be eloquent, he will be liberal in his gifts and will destroy his enemies He can be won only by kind treatment and will be endowed with great strength

अधः कृशः सत्वयुतो गृहीतवाक्योऽलसोऽगम्यजराङ्गनेष्टः ।

धर्मघ्नो भाग्ययुतोऽनश्च वातादितो नक्रमवो विलज्जः ॥ १० ॥

*Sloka 10.* The following will be the characteristics of a person who is born when Makara is rising. He will be weak in the lower limbs; he will have exceeding strength; he will understand and follow when once advised; he will be indolent; he will be attached to old women of the prohibited class. He will be interested in all religious matters. He will be fortunate; he will be always on his legs; he will suffer from wind-disease and he will be devoid of all shame.

प्रच्छन्नपापो घटतुल्यदेहो विघातदक्षोऽध्वसहोऽल्पवित्तः ।  
लुब्धः परार्थी क्षयवृद्धियुक्तो घटोद्भवः स्यात्प्रियगन्धपुष्पः ॥ ११ ॥

*Sloka 11.* The person at whose birth sign Aquarius is rising will secretly commit sinful deeds, will have a body similar to a water pot; will be intent on doing hindrance to others; will endure long marches on roads. His means will be very limited. He will be covetous and freely utilise other's wealth and will have pecuniary losses and gains, and will be fond of perfumes and flowers.

अत्यम्बुपानः समचारुदेहः स्वदारगत्तोयजवित्तभोक्ता ।  
विद्वान्कृतघ्नोऽभिभवत्यभित्रान् शुभेक्षणो भाग्ययुतोऽन्त्यराशौ ॥ १२ ॥

*Sloka 12.* If at a birth sign Meena be the Lagna, the person born will drink water in excess quantity, will have a symmetrical and shining body, will be fond of his wife, will gain money by selling pearls and other produce of the ocean. He will be learned, feel grateful for past favours done to him, will overcome his enemies, possess very good eyes and will be fortunate.

राशेः स्वभावाश्रयरूपवर्णान् ज्ञात्वानुरूपाणि फलानि तस्य ।  
युक्त्या वदेदत्र फलं विलम्बे यच्चन्द्रलग्नेऽपि तदेव वाच्यम् ॥ १३ ॥

*Sloka 13.* After examining the nature, place, form,

color, etc., of any particular Rasi, one ought to intelligently guess the effects thereof. Whatever have been declared as the effects arising out of a particular Rasi being the Lagna, the same should also be said to come to pass if the sign happens to be occupied by the Moon

ग्रहे मति निजोच्चगे भवति रत्नगर्भाधिपो

महीपतिकृतस्तुतिर्महितसंपदामालयः ।

उदारगुणमयुतो जयति मित्रमाको यथा

नये यशसि निक्रमे नितरणे धृतो कौशले ॥ १४ ॥

*Sloka 14* If at a birth a planet be in its exaltation, the person born will own precious stones and other jewels, will receive praises from a king, will be the store of valuable treasure, will be noble minded, and will shine like king Vil ramarka in all his courses of conduct, fame, valour, liberality, courage and cleverness.

स्वमन्दिरगते ग्रहे ग्रभुपरिग्रहादायति

ग्रभुत्यमपि वा गृहस्थितिमचञ्चलां प्राप्नुयात् ।

नवं भुवनमूर्ध्वराक्षितिमुपेति काले स्वके

जने बहुमतिं पुनः सफलनष्टवस्तुनपि ॥ १५ ॥

*Sloka 15* If a planet should occupy his own sign in a nativity, the person concerned will during the dasa period of the said planet attain power and strength through the help of a wealthy personage or may himself become a lord, will stick up to his residence without moving anywhere, will acquire a new house as well as lands capable of yielding every kind of crop and will be honoured by his people. He may get back even lost articles

ग्रहः सुहृत्क्षेत्रगतः सुहृद्भिः कार्यस्य सिद्धिं नवसीद्दं च ।

सत्पुत्रजायाधनधान्यभाग्यं ददात्ययं सर्वजनानुकूल्यम् ॥ १६ ॥



*Sloka 16* The effect of a planet occupying a friends' house in a nativity will be to make the owner thereof gain success through his friends in all his attempts, cultivate new friendships, possess good sons, wife, wealth, corn and other fortunes and receive help from all people.

गते ग्रहे शत्रुगृहं निकृष्टां परान्नवृत्तिं परमन्दिरस्थितिम् ।  
अकिञ्चनत्वं रिपुपीडनं सदा स्निग्धोऽपि तस्यातिरिपुत्वमामुषात् ॥

*Sloka 17.* If a planet should occupy an inimical sign, the person concerned will have a base disposition of mind. He will live in other people's houses eating their food. He will be utterly destitute and will be always teased by enemies. Even a person who was originally his friend will prove inimical to him subsequently.

नीचे ग्रहेऽधः पतनं स्ववृत्तेर्देन्यं दुराचारमृणाप्तिमाहुः ।  
नीचाश्रयं कीकटदेशवासं भृत्यत्वमध्वानमनर्थकार्यम् ॥ १८ ॥

*Sloka 18* If a planet be in depression, the native concerned will, during the planet's dasa period, have a degradation from his position, will suffer humiliation, will do sinful deeds, will contract debts, will seek help from low people, dwell in insanitary surroundings, will do menial work, will walk long distances and commit rash acts.

ग्रहो मौढ्यं प्राप्तो मरणमचिरात् स्त्रीसुतधनेः  
प्रहीणत्वं व्यर्थे कलहमपवादं परिभवम् ।  
समर्क्षस्यः रोदो न कलयति वैशेषिकफलं  
सुखं वा दुःखं वा जनयति यथापूर्वमचलम् ॥ १९ ॥

*Sloka 19.* If a planet be eclipsed by the Sun's rays the person born will, (during the said planet's dasa period) meet with his end within a short time. His wife, children as well as his wealth will also be destroyed. He will

meet with unnecessary losses, will be drawn to a quarrel, will incur the odium of others and also suffer humiliation. A planet posited in a neutral sign does not urge any marked effect, but will only leave the happiness or misery unaffected.

यक्रं गतः स्वोच्चफलं निदध्यात्सपत्ननीचर्क्षगतोऽपि खंडः ।

वगोत्तमांशस्थितस्वेचरोऽपि स्वक्षेत्रगस्योक्तफलानि तद्वत् ॥ २० ॥

इति मन्त्रेश्वरविरचिताया फलदीपिकाया मेघादाना दशमफल नाम नवमोऽध्यायः

*Sloka 20* When a planet is retrograde in his motion, the effects described as resulting from an occupation of his exaltation sign should be predicted even though the planet is posited in an inimical or depression sign. The effects accruing for a planet situated in his Swakshetra should be ascribed to him similarly when he happens to occupy a Vargottama ainsa.

Thus ends the 9th Adhyaya on 'Effect of Mesha and other signs happening to be the Lagna' in the work Phaladeepika composed by Mantreswara.

## ॥ दशमोऽध्यायः ॥

शुभाधिपयुतेधिते सुतकलत्रमे लग्नतो

विधोरपि तयोः शुभं त्वितरथा न सिद्धिस्तयोः ।

सिताम्रयमुखाष्टमेः स्वरस्वर्गैरसन्मध्यगे

सितेऽप्यथ शुमेतरेधितयुते च जायानघः ॥ १ ॥

### Adhyaya X.

*Sloka 1* If the 5th and the 7th house reckoned either from the Lagna or the Moon be occupied or expected by the lord of the 9th house, then there is good for the two bhavas, otherwise not. If the two said

houses be occupied or aspected by planets that are posited (1) in the 12th, 4th and 8th houses counted from Venus or (2) in the 22nd decanate and if Venus be hemmed in between two malefics, there is loss of wife

दारेणे सुतगे प्रणष्टवनितोऽपुत्रोऽथवा धीश्वरो

घने वा निघनेश्वरोऽपि कुरुते पत्नीनिनाशं ध्रुवम् ।

क्षीणेन्द्रो सुतगे व्ययास्ततनुगैः पापैरदारात्मजः

स्त्रीसंगाद्धननाशनं मदगयोः स्वर्मानुमानोर्धदेत् ॥ २ ॥

*Sloka 2* If the lord of the 7th house be in the 5th, the native will lose his wife or become sonless. The loss of the wife is certain if the lord of the 5th or the 8th house happens to be in the 7th. If the waning Moon be in the 5th and malefics should occupy the 12th, 7th and the 1st houses, the person will be bereft of wife and children. If the Sun and Rahu be in the 7th house, one ought to predict loss of wealth through the association of women.

शुके वृश्चिकगे मदे मृतवधूः कामे वृषस्थे बुधे

स्त्रीनाशस्त्वथ नीचगे सुरगुरौ घनाधिख्ये तथा ।

जामित्रे झपगे शनौ सति तथा भौमेऽथवा स्त्रीमृति-

श्चन्द्रक्षेत्रगयोर्मदेऽकिंकुजयोः पत्नी सती शोभना ॥ ३ ॥

*Sloka 3* When Venus occupies Vrischika identical with the 7th house, the wife of the person born will die. The same will be the effect when Mercury is in Vrishabha identical with the 7th house or when Jupiter occupies the 7th and is in depression, or when Saturn or Mars is posited in Meena identical with the 7th house. If Saturn and Mars are in the 7th house identical with Kataka, the wife of the person concerned will be of a good disposition and fortunate

अस्ते चास्तपतामसद्ग्रहयुते दृष्टेऽप्यमन्मध्यगे

नीचारातिग्रहेऽर्ककान्त्यभिहते त्रयात्कलत्रच्युतिम् ।

कामे वा सुतमाग्नयोर्विकलदारोऽसौ सपापे भृगौ

शुके वा कुजमन्दवर्गसहिते दृष्टे परस्त्रीरतः ॥ ४ ॥

*Sloka 4.* If the 7th house or its lord be associated with, aspected by or posited between malefics or be in depression or inimical sign, or eclipsed by the Sun's rays, loss of wife is certain, Venus in conjunction with a malefic occupying the 7th, 5th or 9th house will make the native bereft of a wife. When Venus is in a Varga (Varga) of Mars or Saturn or has the aspect of these planets, the person born will have a liaison with other people's wives.

भौमाक्ष्यस्ते भृगुजशशिनोर्दार्हिनीः सुतो वा

ह्रीवेस्ते वा भवति भवगौ द्वां ग्रहौ स्त्रीद्वयं स्यात् ।

इन्द्रर्क्षौ मरुपतिसितौ तस्य जायाद्वयं स्यात्

ताभ्यां युक्तैर्गगननिलयैर्दार्त्तरंख्यां वदन्तु ॥ ५ ॥

*Sloka 5.* If Venus and the Moon are in opposition to Mars and Saturn in any nativity, the person concerned will be either wifeless or issueless; when there is a hermaphrodite planet in the 7th house and the 11th house occupied by two planets, the person will have two wives. If the lord of the 7th house and Venus be each posited in a dual Rasi or Amsa, the person will have two wives. Generally one ought to predict the number of wives in such cases by the number of the planets in conjunction with those two, i.e., the lord of the 7th and Venus.

स्त्रीमंख्यां मरुर्ग्रहैर्मृतिममत्स्वेदं मद्भिः स्थितिं

द्युनेष्टे सचले शुभे मति वधूः साध्वी सुपुत्रान्विता ।

पापोऽपि स्वगृहं गतः शुभकरः पत्न्याश्च कामम्यितो

हित्वा पदेव्ययस्त्रपान्मदनगाः सौम्यास्तु सौख्यावहाः ॥६॥

*Sloka 6.* It is through the (number of) planets in the 7th house that one ought to divine the number of women that a person may associate with. Of these the number that will die (at an early age) will correspond to the number (of planets in the 7th house) that are malefic, while the number of benefics will denote the number that will survive. If the lord of the 7th be benefic and possessed of strength, the native will have a good-natured woman as his partner and be endowed with good children. Even a malefic will do good to the wife if he should be in the 7th owning that house. Benefics in the 7th will be productive of good unless they happen to be the lords of the 6th, 8th and 12th houses.

भार्यानाशस्त्वशुभसहितौ वीक्षितौ वार्यकामौ

तत्र प्राहुस्त्वशुभफलदां क्रूरदृष्टिं विशेषात् ।

एवं पत्न्या अपि सति मदे चाष्टमे वास्ति दोषः

सौम्यैर्दृष्टे सति शुभयुते दंयती भाग्यरन्तौ ॥ ७ ॥

*Sloka 7.* When the 2nd and 7th houses are either occupied or aspected by malefics there will be loss of wife; and the effect will invariably be untoward in the case of malefic aspects. Similar predictions (about husbands) may be made from the wife's nativity when the 7th and 8th houses are likewise afflicted. But if the concerned two houses be aspected or occupied by benefics, the couple will be lucky and enjoy all comforts.

चन्द्रे समन्दे मदगे पुनर्भूः पतिर्भवेद्राप्यसुतो विदारः ।

नीचारिभस्यैरशुर्भेदे स्त्रीपुंमोर्मतिः सान्निधने धने वा ॥ ८ ॥

*Sloka 8.* When the Moon along with Saturn occu.

pies the 7th house, the woman concerned will be remarried or the husband will be either wifeless or childless. If malefics in their depression or inimical house be posited in the 7th, the 8th or the 2nd, the demise of both the woman and her husband should be predicted.

लग्नात्कलत्रभरणे ममराशिसंज्ञे भागाधिपेऽपि च तथैव गते सुरेह्ये ।  
हृद्याभित्तप्ररहितो सुतदारनाथे वीर्यान्विते तु जननं मसुतं कलत्रम् ॥

*Sloka 9.* When the 7th house is an even sign and if the lord of that house be also similarly situated (that is, in an even sign) and if Venus be not be overpowered by the Sun's rays and if the lords of the 5th and 7th houses possess strength, the person concerned will certainly be blessed with wife and children.

कुटुम्बदारव्ययराशिनाथा जीवेक्षिताः कोणचतुष्टयस्याः ।

दारेश्वराद्विचक्रलत्रलाभे मौम्याः कलत्रं मसुतं सुखाढ्यम् ॥१०॥

*Sloka 10.* If the planets owning the 2nd, the 7th and the 12th houses be aspected by Jupiter and occupy Trikona or Kendra positions, or if benefics be posited in the 2nd, the 7th and the 11th houses reckoned from the planet owning the 7th house, the wife of the native will command all happiness and be endowed with children.

लग्नास्तनाथस्थितभाशकोणे नीचोच्चभे स्त्रीजननं च पत्युः ।

चन्द्राष्टवर्गेधिकविन्दुराशौ कलत्रजन्मेति तथा घवस्य ॥ ११ ॥

*Sloka 11.* Find the Rasi and Navamsa occupied by the lords of the 1st and the 7th houses in a person's nativity. The Janma Rasi of the wife will be a sign triangular to the aforesaid Rasi and Navamsa, or it may be the exaltation or depression Rasi of the lords of the 1st and the 7th, or it will be that Rasi which contains the largest number of benefic dots in the Moon's Ashtakavarga table of the husband.

कामस्यकामाधिपभार्गवानामृक्षं दिशं शंसति तस्य पत्न्याः ।

शुक्रोऽस्तपो वा तनुनाथभांशकत्रिकोणमायाति तदा विवाहः ॥१२॥

*Sloka 12.* The direction of the country of the wife will be that signified by the Rasi owned by any one of the three planets, viz, (1) occupying the 7th house (2) owning the 7th house and (3) Venus, whichever is strongest. The marriage may be expected to come off when Venus or the lord of the 7th house in its orbit passes through a sign which is triangular to the Rasi or Navamsa owned by the lord of the Lagna,

कलत्रसंस्थस्य कलत्रदृष्टेर्दशागमे वाथ कलत्रपस्य ।

यदा विलम्बाधिपतिः प्रयाति कलत्रभं तत्र कलत्रलामः ॥ १३ ॥

*Sloka 13.* The acquisition of a wife may happen during the dasa period of the planet (1) posited in the 7th house, (2) aspecting the 7th house or (3) owning the 7th house. The same may also happen when the lord of the Lagna in his orbit comes to the Rasi representing the 7th house.

कलत्रनाथस्थितभांशकेशयोः सितक्षपानायकयोर्बलीयसः ।

दशागमे धनपयुक्तभांशकत्रिकोणगे देवगुरौ करग्रहः ॥ १४ ॥

*Sloka 14* Find which of the two in the following two pairs is stronger. (1) the lords of the Rasi and Navamsa occupied by the lord of the 7th house; (2) Venus and the Moon. During the dasa period of that planet, when Jupiter passes through a sign triangular to the Rasi and Navamsa occupied by the lord of the 7th, the marriage may be declared to take place.

कलत्रनाथे रिपुनीचसंस्थे मूढेऽथवा पापनिरीक्षिते वा ।

कलत्रमे पापयुतेऽथ दृष्टे कलत्रहानिं श्रवदन्ति सन्तः ॥ १५ ॥

॥ इति मन्त्रेश्वरविरचितायां कलदीपिकायां कलत्रभावो नाम दशमोऽध्यायः ॥

*Sloka 15.* If the lord of the 7th house occupies an inimical or depression sign, or be eclipsed or be aspected by malefics, and the 7th house be associated with or aspected by malefics, there will be loss of wife; so say the wise.

Thus ends the 10th Adhyaya on "the Kalatrabhava or the 7th house" in the work Phaladeepika composed by Mantreswara.

## ॥ एकादशोऽध्यायः ॥

यद्यत्पुं प्रसवे क्षमं तदखिलं स्त्रीणां प्रिये वा वदे-  
 न्माङ्गल्यं निधनात् मुतांश्च नयमाह्वयार्त्तनोधास्ताम् ।  
 भर्तारं सुमगत्वमस्तमवनात्मगं सतीत्वं सुखात्  
 मन्तस्तेषु शुभप्रदास्त्वशुमदाः कूरास्तदीशं विना ॥ १ ॥

### Adhyaya XI.

*Sloka 1.* Whatever effect may accrue from the horoscope of females that is applicable only to men, should be ascribed to the husband. Her prosperity and happiness has to be deduced from the 8th place (from the Lagna or the Moon whichever is strong). Children should be declared through the 9th house and matters relating to her appearance beauty, etc should be determined from the Lagna. It is from the 7th place that her welfare and the (nature of the) husband should be ascertained while her association and chastity should be predicted from an examination of the 4th house. Benefics in these houses produce good results while malefics in the above houses are productive of evil unless they happen to own the houses in which case the effect will be good.



उदयहिमकरौ द्वौ युग्मगौ सौम्यदृष्टौ  
 सुतनयपतिभूपासंपदुत्कृष्टशीला ।  
 अशुभमहितदृष्टौ चैजगौ पुंस्वभावा  
 कुटिलमतिरवस्था भर्तुरुग्रा दरिद्रा ॥ २ ॥

*Sloka 2.* If both the Ascendant and the Moon are in even signs and be aspected by benefic planets, the woman born will bear good sons, possess an excellent husband and be well ornamented. She will be very prosperous and possess excellent qualities. If the Lagna and the Moon are in odd signs and be aspected by or associated with malefic planets, she will be masculine in her bearing, insincere, ungovernable and cruel beyond measure to her husband, and she will be poor.

सद्राश्यंशयुते मदे धतिवशोविद्यार्थनांस्तत्पति-  
 र्व्यत्यस्ते कुतनुर्जडश्च कित्तो निःस्वो वियोगस्तयोः ।  
 आप्तेयैर्मदनस्थितैश्च विधवा मिथैः पुनर्भूभवेत्  
 करेणायुषि भर्तृहन्त्यपि धने सन्तः स्वयं स्त्रीमृतिः ॥ ३ ॥

*Sloka 3.* If the 7th house or setting Navamsa be a sign owned by a benefic, the husband of the woman will be bright in appearance, famous, learned and wealthy. If it be otherwise, he will be deformed, and stupid or be a gambler and will have lost all his wealth, and the couple will not live together. When malefic planets occupy the 7th bhava, the female born will become a widow, if the planets in the 7th house be of a mixed sort, she will remarry. If the 8th house be occupied by malefics, she will cause the destruction of her husband. If benefics should occupy the 2nd house, she will herself die.

सुतस्येऽलिस्त्रीगोहरिषु हिमगौ चाल्पतनया  
 यस्माराकांक्षे मदनसदने सामयभगा ।

सुखे पापैर्युक्ते भवति कुलटा मन्दकुजयो-

र्गदृष्टे लघेन्दू मृगुरपि च पुंश्चल्यभिहिता ॥ ४ ॥

*Sloka 4.* When the Moon is in Scorpio, Virgo, Taurus or Leo identical with the 5th bhava, the woman concerned will have few children. If the 7th house or the setting Navamsa belongs to Saturn, Mars or the Sun, the woman will have a diseased womb. If malefic planets be in the 4th bhava, the female born will become unchaste. If Saturn and Mars occupy each other's Rasi or Amsa and if the Lagna, the Moon and Venus be also associated there, she will, on being prompted, go to other men.

शुभक्षेत्राद्येऽस्ते सुभगजघना मङ्गलपती

विधोः सत्संबन्धेऽप्युदयसुखयोः साध्यतिगुणा ।

त्रिकोणे मौम्याश्चेत्सुखसुतसंपद्गुणपती

बलोनाः क्रराश्चेद्यदि भवति बन्ध्या मृतसुता ॥ ५ ॥

*Sloka 5.* If the 7th bhava or the setting Navamsa belongs to a benefic planet, the woman born will be beautiful, possess handsome hips and be very fortunate. If the Moon, the Lagna and the 4th house be associated with benefics, the woman concerned will be of a virtuous disposition and be endowed with very good qualities. If benefics are posited in Trikona houses, she will be happy, possess children, wealth and be good natured. If the benefics in question be weak, or if the said houses be occupied by malefics, the woman will become barren or her issues will all die early.

चन्द्रे मौमगृहे कुजादिकथितार्त्रिंशंशकेषु क्रमात्

दुष्टा दास्यमती सुशीलमिवा मायाविनी दूषणी ।

शुद्धे च दूषणान्यपतिगा पूज्या सुधीर्निश्चुना

ज्ञेये च्छन्नपती नपुंसकममा माध्वी गुणाढ्योत्सुका ॥ ६ ॥

*Sloka 6.* When the Moon is in ■ Rasi belonging to Mars, the woman born will be (1) ill-behaved (2) ■ menial or slave and unchaste (3) virtuous and lofty-minded (4) deceitful and (5) wicked according as the Trimsamsa of the Moon belongs to (1) Mars (2) Saturn (3) Jupiter (4) Mercury and (5) Venus respectively. When the Moon is in Vrishabha or Tula, the corresponding effects are: (1) she will be very wicked (2) she will resort to a second husband (3) she will be highly respected (4) very intelligent and (5) famous. When the Moon occupies ■ house of Mercury, the respective effects are: (1) she will be dishonest (2) she will be a eunuch (3) virtuous (4) endowed with all good qualities and (5) repining.

स्वच्छन्दा भर्तृघातिन्यतिमहितगुणा शिल्पिनी साधुवृत्ता  
चान्द्रे जैवे गुणाढ्या विरतिरतिगुणा ज्ञातशिल्पातिसाध्वी ।  
मान्दे दास्यन्यसक्ताश्रितपतिरसती निष्प्रजार्थार्कभे स्याद्  
दुर्मर्या हीनवृत्ता धरणिपतिवधूः पुंविचेष्टान्यसक्ता ॥ ७ ॥

*Sloka 7.* If the Moon is posited in Kataka, the effects in their order are: (1) she will be self-willed and uncontrolled (2) she will kill her husband (3) she will be endowed with many good qualities (4) she will be skilled in the arts and (5) she will be virtuous. If the Moon occupies a sign of Jupiter, the effect will be to make the woman born (1) to be endowed with many good qualities (2) not to indulge much in coition (3) to possess many good qualities (4) skilled in the arts and (5) very chaste. When the Moon is in a sign owned by Saturn, the several effects will respectively be to make the female born (1) a maid servant (2) to be attached to another man (3) devoted to her husband (4) wicked and (5) barren.

If the Moon is in Simha, the effects of the Moon being posited in the several Trimsamsas will respectively be to make the woman born (1) a wicked wife (2) a person of low behaviour (3) the wife of a king (4) of a masculine disposition and (5) to be attached to a man other than her husband

शशिलग्रममायुक्तः फलं त्रिंशं शकुरिदम् ।

बलाबलनिरूप्येन तयोरेवं विचिन्तयेत् ॥ ८ ॥

*Sloka 8* The effects described as due to the Trim samsa occupied by the Moon at birth or those mentioned for the Trimsamsa rising at the time will come to pass according as the one Trimsamsa or the other is stronger

ज्येष्ठभ्रातरमग्निरा च पितरं भर्तुः कनिष्ठं क्रमात्

ज्येष्ठा ह्यासुरशूर्पजाश्च वनिता भ्रन्तीति तज्जा विदुः ।

चित्रार्द्राभुजमस्वरादृच्छतभिषङ्मूलाग्निपितृद्वया

नन्ध्या वा निघनाथना मृतसुता त्यक्ता प्रियेणाधना ॥ ९ ॥

*Sloka 9* Astrologers declare that (1) the eldest brother (2) the mother (3) the father and (4) the youngest brother respectively of a person will die (soon after the marriage) if his wife be born under the stars (1) Jyesta (2) Aslesha (3) Moola and (4) Visakha. Females born under the asterisms Chitra, Ardra, Aslesha, Jyesta Satabhishak, Moola, Krithika and Pushya will be barren, have become widows, mothers of children that are dead, will have been cast away by their husbands or be without wealth

चन्द्रास्तोदयभाष्ययाः मह शुभैः सुखानना भास्वराः

पूज्या बन्धुषु पुण्यकर्मकुशला सौन्दर्यभाग्यान्विता ।

भर्तुः प्रीतिकरी सुपुत्रसहिता वन्याणशीला सती

तामद्भाति सुमङ्गली च सुतनुर्वाचच्छुभाद्येष्टमे ॥ १० ॥

*Sloka 10.* If the lords of (1) the Lagna, (2) the 9th house and (3) the sign occupied by the Moon be associated with benefics and are posited in good houses and be of brilliant rays (be not be eclipsed), the woman concerned will be held in high esteem by her relations. She will do many good deeds, will be very handsome and be prosperous. She will please her husband, bear good sons and be virtuous in her disposition, the period of this happy life with her husband depending on the strength derived by the 8th house from benefics (either by association or aspect)

शीतज्योतिषि योषितोऽनुपचयस्थाने कुजेनेक्षिते

जातं गर्भफलप्रदं खलु रजः स्यादन्यथा निष्फलम् ।

दृष्टेऽसिन् गुरुणा निजोपचयगे कुर्यान्निपेकं पुमान्

अत्याज्ये समये शुभाधिकघुने पर्वादिकालोज्झिते ॥ ११ ॥

॥ इति मन्त्रेश्वरविरचितायां फलदीपिकायां स्त्रीजातज्ञानामैकादशोऽध्यायः ॥

*Sloka 11.* If a woman's menses set in when the Moon is in an अनुपचय (Anupachaya-1st, 2nd, 4th, 5th, 7th, 8th, 9th and 12th) place and aspected by Mars, they become favourable to conception and not otherwise. The husband should sow the seed when the Moon occupies an उपचय (Upachaya-3rd, 6th, 10th and 11th) house (in respect to the female's nativity) and is aspected by Jupiter. This is to be done at an unexceptionable lagna with many good points in its favour and unconnected with पूर्व (Parva) and other objectionable periods of time.

Thus ends the 11th Adhyaya on "the Horoscopes of women" in the work *Phaladeepika* composed by Mantreswara.

## ॥ द्वादशोऽध्यायः ॥

सुखा विलग्नशशिनोः सुतमेशजीवाः सुस्थाननाथशुभदृष्टियुते सुतर्क्षे ।  
लग्नात्मनो यदियुतौ च मियः मुदष्टौ क्षेत्रे परस्परगतौ यदि पुत्रमिद्विः

### Adhyaya XII.

*Sloka 1* If Jupiter and the lords of the 5th house reckoned from the Lagna and the Moon be well placed, and when the 5th house has on it the aspect of a benefic planet or of one owning an auspicious house (i. e., other than the 6th, 8th and 12th), or if the lords of the Lagna and the 5th house be posited together in a house or have mutual benefic aspect or occupy each other's places, the acquisition of children is assured

लग्नमरेद्व्यशशिनां सुतमेषु पापेषुकेक्षितेष्वथ शुभैर्युतेक्षितेषु ।  
पापमयेषु सुतमेषु सुतेश्वरेषु दुस्थानगेषु न भवन्ति सुताः कथंचिद् ॥

*Sloka 2.* When the 5th places counted from the Lagna, Jupiter and the Moon are either associated with or aspected by malefics and are devoid of benefics or of their aspect, or, when these houses are surrounded by malefics on both sides and when the lords of the above said houses are posited in Dustthanas (i. e., 6th, 8th and 12th), the person concerned can have no issues whatever.

पापे स्वर्धगते सुते तनयमाह तस्मिन् सपापे पुनः  
पुत्राः स्युर्वहुलाः शुभस्वभवने सोप्रे सुते पुत्रहा ।  
संज्ञां चाल्पसुतर्क्षमित्यलिदृषस्त्रीसिंहभानां त्रिदुः  
तद्वाद्यौ सुतभावगोऽल्पसुतमान् कालान्तरे साध्यति ॥ ३ ॥

*Sloka 3.* If a malefic planet owning the 5th house be in that house, the person concerned will have children. When that house is occupied by a malefic, the person will have sons in plenty. If a benefic planet should oc-

occupy the 5th house and at the same time own that sign or be in exaltation there, the result is loss of children. The signs Vrischika, Vrishabha, Kanya and Simha when they happen to represent the 5th house are termed childless Rasis and a person born under such a condition will be of very limited progeny and this too will be accomplished only after a long interval.

सूर्ये चाल्पमुतर्क्षणे निधनमे मन्दे कुजे लग्ने

लग्नाष्टव्ययगैः शनीष्टरुधिरैश्चाल्पात्मजर्क्षे सुते ।

चन्द्रे लाभगते गुरुस्थितसुतस्थाने सपापे भवे-

ह्यग्नेऽनेकस्वगान्विते तनयमाकालान्तरे यत्नतः ॥ ४ ॥

*Sloka 4.* When the Sun is posited in the 5th house identical with a childless Rasi, Saturn is in the 8th and Mars in the Lagna; or when Saturn, Jupiter and Mars occupy respectively the Lagna, the 8th and the 12th, and the 5th house happens to be a childless sign; or when the Moon occupies the 11th, and the 5th house reckoned from Jupiter is occupied by a malefic planet and there are many planets stationed in the Lagna; the person concerned will have a child late in life after a great effort.

सूर्ये नान्ययुते सुतर्क्षसहिते चन्द्रस्य गेहे स्थिते

भौमे वा मृगुजेऽपि वा सति सुतप्राप्तिं द्वितीयस्त्रियाम् ।

मन्दे वा बहुपुत्रवाञ्छशिनि वा सौम्येऽपि वाल्पात्मजो

देवेष्ट्ये बहुदारिका शशिगृहे तद्वत्सुताधिष्ठिते ॥ ५ ॥

*Sloka 5.* If the Sun should singly (without being associated with any other planet) occupy the 5th house identical with Kataka, there is possibility of the person concerned having children by a second wife. The same should be predicted if Mars or Venus be similarly placed.

Saturn in such a position will give many children. The Moon or Mercury similarly placed will not give many while Jupiter in the Moon's sign identical with the 5th house will make the person concerned the father of many daughters.

सुखास्तदशमभितैरशुभकाव्यशीताशुभि-

र्व्याष्टनयोदयेऽशुभगेषु वंशक्षयः ।

मदे कपिविदौ भतौ गुरुरमङ्गिरंशुस्थितैः

सुते शशिनि नैधनव्ययतनुत्थपार्षरपि ॥ ६ ॥

*Sloka 6* The following 4 yogas lead to family extinction (1) The 4th, the 7th and the 10th houses in any nativity being occupied respectively by a malefic planet, Venus and the Moon, (2) the 12th, the 8th, the 5th and the 1st houses being occupied by malefics, (3) Venus and Mercury in the 7th, Jupiter in the 5th and malefics in the 4th houses, and (4) the Moon in the 5th and malefics in the 8th the 12th and the 1st

पापे लग्ने लग्ने पुत्रसंस्थे धीशे वीर्ये वेदमनीन्दायपुत्रः ।

ओजर्क्षे पुत्रगे सूर्यदृष्टे चन्द्रे पुत्रहेतुभाक् स्यादसन्तुः ॥ ७ ॥

*Sloka 7* The following two yogas lead to affliction through children or barrenness (1) a malefic in the Lagna, its lord in the 5th the lord of the 5th in the 3rd, and the Moon in the 4th, (2) the Moon in an odd Rasi or Amsa in the 5th and respected by the Sun

मान्दं सुतर्क्षं यदि वाऽथवौधं मान्दर्कपुत्रान्वितरीक्षितं चेत् ।

दत्तात्मजः स्यादुदयास्तनाथमबन्धहीनो विबलः सुतेशः ॥ ८ ॥

*Sloka 8* If the 5th bhava be a sign owned by Saturn or Mercury and is aspected by or associated with Mandi or Saturn, the person concerned will have a son by adoption. The same will be the result when the lord



of the 5th house is weak and is not connected in any way with the lords of the 1st and the 7th houses

नीचारिमूढोपगते सुतेशे रिःकारिगन्धाधिपसंयुते वा ।

सुतस्य नाशः कथितोऽत्र तज्ज्ञैः शुभैरदृष्टे सुतभे सुतेशे ॥ ९ ॥

*Sloka 9.* If the lord of the 5th house be in depression or in an inimical house or be eclipsed, or be in conjunction with the lords of the 12th, the 6th and the 8th houses, the result will be the loss of children, say the astrologers. The same will be the case when the lord of the 5th is posited in the 5th and is not aspected by benefics.

सुतनाथजीनकुजभास्करेषु वै पुरुषांशकेषु च गतेषु कुत्रचित् ।

मुनयो वदन्ति बहुपुत्रतां तदा सुतनाथवीर्यनशतः सुपुत्रताम् ॥१०॥

*Sloka 10* If in any nativity the lord of the 5th house, Jupiter, Mars and the Sun are all posited in male Navamsas, they lead to the possession of a good number of children, so, the sages say, the nature—good or otherwise—of the children being ascertained from the strength of the lord of the 5th house

पुंराश्यंशे धीश्वरे पुंग्रहेन्द्रैर्युक्ते दृष्टे पुंग्रहे पुंग्रसृतिः ।

स्त्रीराश्यंशे स्त्रीग्रहेर्युक्तदृष्टे स्त्रीणां जन्म स्यात्सुतर्क्षे सुतेशे ॥११॥

*Sloka 11* If the 5th house or its lord be posited in a male sign or Amsa or be in conjunction with or aspected by male planets, the children will be all males. The birth will be of daughters if the said house or its lord be in a female Rasi or Amsa, or be associated with or aspected by female planets

बलयुक्तौ खगृहांशेऽर्कसितावपचयर्क्षगौ पुंसाम् ।

स्त्रीणां वा कुजचन्द्रौ यदा तदा संभवति गर्भः ॥ १२ ॥

*Sloka 12.* Conception (of a birth) may take place

when the Sun and Venus in the case of males, and Mars and the Moon in the case of females, are possessed of strength and pass through their Rasis or Amsas identical with an Apachaya (1st, 2nd, 4th, 5th, 7th, 8th, 9th and 12th) Rasi (अपचयराशि)

अशत्रुनीचारिनांशकैः सुते सुतेशयुक्तरपि तैस्तथानिधेः ।

सुतर्क्षगैर्वा गुरुभादिनांशकालसुते फलैः पुत्रमिति विचिन्त्यते ॥ १३ ॥

*Sloka 13* The number of issues should be determined by a consideration of (1) the planets in the 5th house or those that are posited along with the lord of the 5th house, as to how many of them are in friendly, depression or inimical Navamsas. A similar examination should also be made in respect of the 5th house or its lord reckoned from the sign occupied by Jupiter or the sign representing the Navamsa occupied by the Sun

जीवेन्दुक्षितिजस्फुटैक्यभवने युग्मे च युग्मांशके

स्त्रीणां क्षेत्रबलं वदन्ति सुतदं मिथे प्रयासात्फलम् ।

भास्वच्छुक्रगुरुस्फुटैक्यभवनेप्योजांशकेऽप्योजधे

पुंसां बीजनलं सुतप्रदमिमं मिथे तु मिथं वदेत् ॥ १४ ॥

*Sloka 14* Add together the figures representing the positions of Jupiter, the Moon and Mars in the case of female horoscopes. If the result denotes an even Rasi and an even Navamsa, the strength of fecundity in the female for producing offspring is assured. If it is mixed (i. e., Rasi male and Amsa female, or vice versa), there will be children only after a great effort. If the sumtotal of the figures denoting the positions of the Sun, Venus and Jupiter signify an odd Rasi and an odd Navamsa, it denotes that the virility in the male to produce offspring is very strong, and in case one of the two (Rasi and Navamsa) be even, one has to predict a mixed result.

I note below two horoscopes,—a husband and his wife.

## HUSBAND.

Born, Tuesday the  
24th March 1891, 4-15 P. M.

- (1) 11—11°—13'—2"  
(2) 4—29°—16'—41"  
(3) 0—19°—5'—8"  
(4) 11—11°—38'—11"  
(5) 10—11°—27'—11"  
(6) 9—27°—59'—8"  
(7) 4—19°—56'—51"  
(8) 4—13°—25'—41"

- Sun  
Moon  
Mars  
Mercury  
Jupiter  
Venus  
Saturn  
Lagna

## WIFE.

Born, Friday, the 23rd/24th  
June 1905, night 2-30 A. M.

- 2—9°—10'—1" (1)  
10—28°—55'—10" (2)  
6—16°—5'—17" (3)  
2—8°—8'—21" (4)  
1—2°—11'—24" (5)  
0—24°—11'—34" (6)  
10—10°—18'—7' (7)  
0—16°—48'—44" (8)

Adding (1), (6) and (5) we get  
7—20°—35'—21"=

Adding (5), (2) and (3) we get  
6—17°—11'—51"=

Vrischika Rasi, Makara Navamsa. Both Rasi and Navamsa are even. So the virility in the male to produce offspring is not strong

Tula Rasi, Meena Navamsa. Rasi odd, Navamsa even. The result in this case is mixed.

The couple are living and have so far no issues

॥ सन्तानतिथिस्फुटम् ॥

पञ्चग्याच्छशिनः स्फुटादिपुहतं भानुस्फुटं शोधये-

क्षीत्वा तत्र तिथिं सिते शुभतिथौ पुत्रोऽस्त्ययत्नादपि ।

कृष्णे नास्ति सुतस्तिथेर्बलवशाद्ब्रूयाद्ब्रूयोः पक्षयोः

दर्शे चिद्भूतिथौ च विष्टिकरणे न स्यात् स्थिराख्ये सुतः ॥१५॥

*Sloka 15.* Subtract five times the figures for the Sun from five times the figures for the Moon. If the Tithi represented by the result be an auspicious one in the bright half of a month, progeny is assured to the native (even) without much exertion. But if it be one of the dark half of the month, there is no such possibility.

It is by a close examination of the strength of the Tithi—whether it is auspicious or otherwise—in both the Pakshas—bright and dark—that one has to divine the possibility of the native being blessed with issues. During an अमावास्या (Amavasya), a छिद्र (Chhidra) Tithi, the विशुद्ध (Vishti) Karana or any one of the स्थिरकरण (Stthira-karanas), there will be no issue at all.

The छिद्र (Chhidra) Tithis are (1) चतुर्थी (Chaturthi), (2) षष्ठी (Shashti), (3) अष्टमी (Ashtami), (4) नवमी (Navami), (5) द्वादशी (Dwadasi) and (6) चतुर्दशी (Chaturdasi). These six are generally avoided for any auspicious function.

There are 11 Karanas distributed over the 30 Tithis of the lunar month at the rate of 2 Karanas for each Tithi. Four of these, viz., (1) चतुष्पद (Chaturhpada), (2) नागव (Nagava), (3) किंस्तुम्भ (Kims-tughna) and (4) सकुण (Sakuna) are called स्थिर (Stthira) Karanas and are so named as they permanently hold sway over the four half Tithis commencing from the second half of कृष्णपक्षचतुर्दशी (Krishna paksha Chaturdasi). The other seven, viz., (1) बव (Bava), (2) बालव (Balava), (3) बौलव (Baulava), (4) तैत्तिथि (Taitthila), (5) गरज (Garaja), (6) वज्रि (Vajra) and (7) विशुद्ध (Vishti) or भद्र (Bhadra) are called चर (Chara) or moveable Karanas and occur in 8 cycles to preside over the remaining 55 half tithis of the lunar month beginning with the latter half of शुक्लपक्षप्रथमा (Suklapaksha prathama).

Taking the sample horoscope given under the previous sloka,

#### HUSBAND

5 times the figures for  
the Moon  $24-26^{\circ}-23-25^{\circ}$   
5 times the  
figures for  
the Sun  $56-26^{\circ}-5'-10''$   
Subtracting—  
we get  $4-0^{\circ}-18'-15''$   
 $=10^{\circ}18'15''=11th\ Tithi=$   
Ekadasi (Bright half).

#### WIFE

5 times the figures for  
the Moon  $51-24^{\circ}-35'-50''$   
5 times the  
figures for  
the Sun  $11-15^{\circ}-50'-5''$   
Subtracting—  
we get  $43-8^{\circ}-45'-45''$   
 $=718^{\circ}45'45''=19th\ Tithi=$   
Chaturthi (Dark half), which  
is a छिद्र (Chhidra) Tithi.

॥ सन्तानदोषपरिहारः ॥

विष्टिः स्थिरं वा करणं यदि स्यात् कृष्णं यजेत् पौरुषसूक्तमन्त्रैः ।  
 पष्ठ्यां गुहाराधनमत्र कार्यं यजेच्चतुर्थ्यां किल नागराजम् ॥ १६ ॥  
 रामायणस्य श्रवणं नवम्यां यद्यष्टमी चेच्छ्रवणव्रतं च ।  
 चतुर्दशी चेद्यदि रुद्रपूजां स्याद्द्वादशी चेत्स्मृतमन्नदानम् ॥ १७ ॥  
 तृप्तिं पितृणां हि यश्च दद्यात् कृष्णे दशम्याः परतोऽतियत्नात् ।  
 पक्षत्रिभागेऽपि नागराजं स्कन्दं च सेवेत हरिं क्रमेण ॥ १८ ॥

*Sloka 16-18.* Should however the result happen to be one of the छिद्र (Chidra) Tithis, the विष्टि (Vishti) Karana, or a स्थिरकरण (Stthirakarana, alluded to in the last sentence of the previous sloka), one ought to worship God Krishna by means of the पुरुषसूक्त (Purusha Sukta) mantras to ward off the barrenness threatening the family. If the Tithi disclosed be षष्ठी (Shashti), he ought to worship God Subrahmanya; if it be चतुर्थी (Chaturthi), he ought to propitiate the lord of serpents, if it be नवमी (Navami), he ought to arrange for the reading of रामायण (Ramayana) and hear that story; if it be अष्टमी (Ashtami), he ought to observe the श्रवण (Sravana) Vrata (by fasting); if it be चतुर्दशी (Chaturdasi), he must worship God Rudra (Siva) by रुद्रपारायण (Rudraparayana), if it be द्वादशी (Dwadasi), he must propitiate the Gods by liberal feeding; if it be अमावास्या (Amavasya) or पौर्णमी (Pournami), he ought to propitiate the Manes. These things he ought to do all the more and with greater care and effort when the Tithi happens to be one among the last five of the month—viz., after कृष्णपक्षदशमी (Krishna paksha Dasami). Generally, in the dark half of a month to which-so-ever of the three divisions ■ Tithi may belong, worship ought to be resorted to; the particular deity to be propitiated being नागराज (Nagaraja) in the first division, viz., 1-5 Tithis),

स्कन्द (Skanda) in the second (next 5 Tithis—i. e., 6—10) and हरि (Hari) in the third (or last 5).

पुत्रेशो रिपुनीचगोऽस्तमयगो रिःफाष्टमारिस्थित-

स्तद्वत्पुत्रगृहस्थितोऽपि यदि वा दुःस्थानपस्तद्वशात् ।

पुत्राभापनिदानमेव कथयेत् तत्त्वेचराक्रान्तम-

प्रोक्तैर्देवतभूरुहैरपि भृगैः सन्तानहेतुं वदेत् ॥ १९ ॥

|| Sloka 19. If at a birth the lord of the 5th house be posited in its inimical or depression sign or be eclipsed (by the Sun's rays) or occupy any of the दुःस्थानानि (Dus-sthanas, viz., the 6th, the 8th or the 12th), or the planet occupying the 5th house be similarly situated or happen to be the lord of any one of the three houses, viz., the 6th, the 8th or the 12th, one ought to declare childlessness as an inevitable result. He ought to divine the source of the same by an examination of the particular deity, tree and animal represented by the sign occupied by that planet.

द्रोहाच्छंभुसुपर्णयोर्नहि सुतः शापात्पितृणां रवे-

रिन्दोर्मर्तुसुनासिनीभगवतीकोपान्मनोदोषतः ।

खग्रामस्थितदेवतागुहरिपुत्रात्युत्थदोषात्कुजे

शापाद्बालकृताद्विलालवधतः श्रीविष्णुकोपाद्गुधे ॥ २० ॥

पारंपर्यसुरप्रियद्विजगुरुद्रोहात्फलाढ्यद्रुम-

च्छेदाद्देवगुरौ तथा सति भृगौ पुष्पद्रुमच्छेदनात् ।

साध्वीभोकुलजातदोषवशतो यक्ष्यादिकामेन सा

मन्देऽक्षत्थदृष्टाद्गुप्ता पितृभतेः प्रेतैः पिशाचादिभिः ॥ २१ ॥

सर्मानौ सुतगे सुतेशसहिते सर्पस्य शापाच्चया

केतौ ब्राह्मणशापतथ गुलिके प्रेतोत्थशापं वदेत् ।

शुक्रेन्दू गुलिकान्वितौ यदि वधूगोहचिमाहुः सुते

जीवो वाथ शिखी समान्दिरिह चेद्भूदेवहत्याऽसुतः ॥ २२ ॥

*Slokas 20—22.* If the planet in question happens to be the Sun, the person concerned becomes sonless owing to injury done to Gods Siva and Garuda, and the consequent curse of the Manes, if the Moon, it will be due to the displeasure and anger of the mother, a सुमङ्गली (Sumangali) or other venerable woman owing to her feelings having been hurt, in the case of Mars, it will be due to some fault done to the village deity, to God कार्तिकेय (Kartikēya), to an enemy, or one's Dryadins, if the planet be Mercury, the sonlessness will be due to curses made by youngsters or to the killing of spawns (eggs of fishes and similar creatures) or to the wrath of God Vishnu, if Jupiter be such planet, it will be due to some harm done to the hereditary Brahmin family priest or the destruction of a tree full of fruits, if the lord of the 5th or the planet posited therein be Venus, the cause of childlessness will be due to the cutting off of a tree full of flowers, or an injury caused to a virtuous lady or to the cow kind or a sinful deed to people that ought to be revered, if Saturn be the planet under advertence, it will be due to the destruction of an अश्वत्थ (Aswattha or Pipul) tree or on account of (यम) Yama's ire or through departed spirits, goblins and the like, if Rahu should occupy the 5th house or be associated with the lord of that house, it will be due to the curse of a serpent, in the case of Ketu, it will be owing to the curse of a Brahmin. If it be Mandi, it will be due to a curse from departed spirits. If Venus and the Moon in conjunction with Mandi should be in such a position, the cause will be attributed to the murder of a damsel or the killing of

a cow If Jupiter or Keta in conjunction with Mandi be in the 5th house, the sonlessness will be on account of the murder of a Brahmin

दिनान्वयन is another reading in the last quarter of the 20th sloka

एवं हि जन्मममये बहुपूर्वजन्मकर्मानितं दुरितमस्य वदन्ति तज्जाः ।  
तत्तद्गृहोक्तजपदानशुभक्रियाभिस्तदोपशान्तिमिह शंसन्तु पुनरिह ॥

*Sloka 23* Thus have been detailed the several sins accrued by one's actions in his many previous births and now revealed in his present nativity which lead to childlessness, and to ward off which and to secure a son, persons versed in the Astrological science have recommended (appropriate) particular Japas, gifts and such other good actions prescribed for the several planets

सेतुस्नानं कीर्तनं मत्कथायाः पूजां शमोः श्रीपतेः सद्गतानि ।  
दानं श्राद्धं कर्जनागप्रतिष्ठां कुर्यादैतः प्राप्नुयात्सन्तति सः ॥ २४ ॥

*Sloka 24* A holy bath in Rameswarim, engaging oneself in reciting the accounts of a venerable and a revered personage, worship of God Siva, observance of vows with reference to (propitiate) God Vishnu, gifts, ceremonies in honour of departed spirits, installation of the serpent deity—these are the various modes recommended by which one can attain progeny

लग्नास्तपुत्रपतिजीवदशापहारे पुत्रेधरस्य सुतगण्य च पुनसिद्धिः ।  
पुत्रेशराशिमथया यमकण्ठकर्म जीने गते तनयसिद्धिरथाशमे वा ॥

*Sloka 25* The birth of a son should be expected during the Dasa or Apahara of any one of the 6 planets, viz., (1) the lord of the Lagna, (2) the lord of the 7th, (3) the lord of the 5th, (4) Jupiter, (5) the planet aspecting the 5th house or (6) the one occupying the 5th



house, or when Jupiter in his orbit transits the sign or the Navamsa Rasi occupied by the lord of the 5th house or the उपग्रह (Upagraha) Yamakantaka

लग्नाधीशः पुत्रनाथेन योगं स्वोच्चे स्वर्क्षे चारगत्या समेति ।

पुत्रप्राप्तिः स्यात्तदा लग्ननाथः पुत्रर्क्षं वायाति धीशास्रभं वा ॥ २६ ॥

*Sloka 26.* Find when the lord of Lagna comes during his transit (1) in conjunction with the lord of the 5th house (2) to his exaltation sign (3) to his own Rasi (4) to the 5th house and (5) to the sign occupied by the lord of the 5th house. During any one of these transits the birth of a son is possible ,

विलग्नकामात्मजनायकानां योगात्समानीय दशां महाख्याम् ।

सुतस्यतद्वीक्षकत्पतीनां दशापहारेषु सुतोद्भवः स्यात् ॥ २७ ॥

*Sloka 27* Add the figures of the following three planets —(1) The lord of the Lagna (2) the lord of the 7th house and (3) the lord of the 5th house. During the course of the Maha Dasa represented by the ruler of the asterism and in the Apaharas of any one of the following, viz., (1) the planet in the 5 house, (2) the planet as pecting the 5th house and (3) the planet owning the 5th house, the birth of a son may be predicted

सुतपतिगुर्वोरथवा तद्युक्तराश्यंशकाधिपानां वा ।

बलसहितस्य दशायामपहारे वा सुतप्राप्तिः ॥ २८ ॥

*Sloka 28* Find which of the following is strong — (1) The lord of the 5th house (2) Jupiter, (3), (4), (5) and (6) the lords respectively of the Rasas and Navamsas occupied by (1) and (2). During the Dasa or Apahara of this strong planet, birth of a son is possible.

जीवे तु जीवात्मजनाथभांशकत्रिकोणमे पुत्रजनिर्भवेन्नष्टाम् ।

अथान्यशास्त्रेण च जन्मकालतो निरूपयेत्सन्ततिलक्षणं बुधः ॥२९॥

*Sloka 29* Men will generally have the birth of a son when Jupiter in the course of his orbit passes through a Rasi trine to the sign representing the Rasi or Amsa occupied by the planet owning the 5th house reckoned from Jupiter. According to other treatises on the subject, one ought to investigate indications of progeny from the positions of planets at the birth time of the native

जन्मनक्षत्रनाथस्य प्रत्युरक्षाधिपस्य च ।

स्फुटयोगं गते जीवे त्रिकोणे वा सुतोद्भवः ॥ ३० ॥

*Sloka 30* Note the ruler of the asterism occupied by the Moon as also that of the 5th from it. Add the figures of these two planets. When Jupiter in his orbit passes through the sign represented by this result or through one of its triangular ones, the birth of a son is possible.

निषेकलग्नादिनपस्तृतीये राशौ यदा चारवशादुपैति ।

आधानलग्नादथवा त्रिकोणे राशौ यदा जन्म वदेन्नराणाम् ॥ ३१ ॥

*Sloka 31* The birth (of a child) may also take place when the Sun in his orbit passes through the third sign reckoned from the Rasi representing the निषेक (Nisheka) Lagna or transits a Rasi triangular to the आधान (Adhana) Lagna

आधानलग्नात्सुतमेशजन्मभाग्येऽपि वा पुण्यवशाच्च वाच्यम् ।

आधानलग्ने शुभदृष्टियोगे दीर्घायुरैश्वर्ययुतो नरः स्यात् ॥ ३२ ॥

*Sloka 32* If a birth takes place in a Lagna which is the 5th or the 9th from the Adhana Lagna, it should be declared as through the effects of the native's good actions done in previous births. If benefics should occupy or aspect the Adhana Lagna, the person born will be endowed with long life, wealth and happiness

तत्कालेन्दुद्वादशांशे भेषात्तारति भेषपि वा ।

तस्मात्तारति भे वापि जन्मचन्द्रं वदेद्बुधः ॥ ३३ ॥

*Sloka 33* Find the exact द्वादशांश (Dwadasamsa) of the Moon at the time of the आधान (Adham) and the Rasi to which it belongs. Count from (Mesa or from) this sign as many Rasas as the number represented by the द्वादशांश (Dwadasamsa) in question. When the Moon is in the Rasi thus found in the month of delivery, the birth of the child in the womb may be expected.

प्रश्नात्मजस्वीकरणोपनीतिकन्याप्रदानाभिनवार्तरेषु ।

आधानकालेऽपि च जन्मतुल्यं फलं वदेज्जन्मविलग्रतश्च ॥ ३४ ॥

॥ इति मन्त्रेश्वरविरचिताया फलदीपिकायां पुत्रचिन्ता नाम द्वादशोऽध्यायः ॥

*Sloka 34* One ought to predict\* effects by a consideration of (the positions of the several planets with respect to) the Moon and the Laguna at the time of a query, adoption of a son, investiture of sacred thread, the gift of a girl, the first mahrity, or the time of impregnation, as he would if a birth had taken place at the time

Thus ends the 12th Adhyaya on 'Issues or Children' in the work Phaladeepika composed by Mantreswara

## ॥ त्रयोदशोऽध्यायः ॥

जाते कुमारे सति पूर्वमायैरायुर्विचिन्त्यं हि ततः फलानि ।

विचारणीया गुणिनि स्थिते तद्गुणाः समस्ताः खलु लक्षणज्ञैः ॥ १ ॥

### Adhyaya XIII.

*Sloka 1* The first thing that ought to be done by the elders when a son is born is the determining of the longevity or otherwise, and then only of the other effects.

If the nativity is found to possess also some merits, they ought to be investigated with the help of persons proficient in the science of Astrology.

केचिद्यथाधाननिलग्नमन्ये श्रीर्षोदयं भूपतनं हि केचित् ।

होराग्निश्चेतनकाययोन्योरियोगकालं कथयन्ति लग्नम् ॥ २ ॥

*Sloka 2* As regards the correct determining of the Lagna of birth, some opine that it is the time of आधान (Adhana) or impregnation, others say that it is the time when the head (of the infant) emerges; some others say that it is the time when the child (falls to) touches the ground, while other experts in Astrology hold that it is the time when the child gets itself completely separated from the mother's womb

आद्यादशाब्दान्तरयोर्निजन्मनामायुष्कला निश्चयितुं न शक्यते ।

मात्रा च पित्रा कृतपापकर्मणा बालग्रहेर्नाशमुपैति बालकः ॥ ३ ॥

*Sloka 3* In the case of viviparous creatures, it is not possible to determine the period of life within the first twelve years. In consequence of the sinful acts of the parents (whether in this or in a previous birth), the child meets with destruction being seized by demons called बालग्रह (Balagrahas)

आद्ये चतुष्के जननीकृताद्यैर्मध्ये च पित्राज्ञितपापंभट्टैः ।

बालस्तदन्त्यासु चतुःशरत्सु स्वकीयदोषैः समुपैति नाशम् ॥ ४ ॥

*Sloka 4* If the child dies in the first four years, it is because of the mother's sins. If in the middle four years, it is owing to the accumulated sins of the father. If it comes by its death in the last four years, it must be due to its own sins (in a previous birth)

तदोपशान्त्यै प्रतिजन्मतारमाद्यादशान्दं जपहोमपूर्वम् ।

आयुष्करं कर्म विधाय तातो बालं चिकित्सादिभिरेव रक्षेत् ॥ ५ ॥

*Sloka 5.* In order to ward off the evil effects enunciated above, the father should arrange for the performance of religious rites preceded by the incantations of mantras and offerings of oblations by the pouring of ghee into consecrated fire on every birthday of the child till its 12th year, supplementing these with suitable medical treatments and the like, the life of the child must be promoted and the child protected.

अष्टौ बालारिष्टमादौ नराणां योगारिष्टं प्राहुरारिंशति स्यात् ।

अल्पं चाद्वारिंशतं मध्यमायुश्चाप्तव्याः पूर्णमायुः शतान्तम् ॥ ६ ॥

*Sloka 6.* The first eight years in men's lives is the period of बालारिष्ट (Balarishta)—ills that afflict children. Till the 20th year, they say, it is the योगारिष्ट (Yogarishta) period (evil brought on by planetary conjunctions). It is called अल्पयुस् (Alpayus) or short life when the period extends to 32. It is called मध्यमायुस् (Madhyamayus) or middle age when the period of life extends to 70 years. It is पूर्णयुस् (Purnayus) when the period of life extends to 100 years.

नृणां वर्षशतं ह्यायुस्तस्मिन्नेषा मिभज्यते ।

अल्पं मध्यं दीर्घमायुरित्येतत्सर्वमस्मृतम् ॥ ७ ॥

*Sloka 7.* A hundred years are generally reckoned as the period of life for human beings. The division of this period into three portions constitute respectively the life period of a short lived, middle aged and long lived person and is recognised universally.

मृत्युः स्याद्दिनमृत्युरुग्निपथटीकालेऽथ तिप्येऽम्बुमे

ताताम्यासुतमातुलान्पदवशाच्चाष्टे च हन्यात्तथा ।

मूलर्धे पितृमातृवंशविलयं तस्मान्त्यपादे त्रियं

सार्वे व्यस्तमिदं फलं न शुभसम्बन्धं विलग्नं यदि ॥ ८ ॥

*Sloka 8* If a birth occurs in any of the evil yogas दिनमृत्यु (Dinamrityu), दिनरोग (Dinaroga) or विषघटीकाल (Viṣa-ghatikala), the child will die very soon. If there be a birth when the Moon is in the asterisms पुष्य (Pushya), पूर्वाषाढा (Purvashadha), and चित्रा (Chitra), the death of the father, the mother, the child or the maternal uncle respectively should be predicted according as the Moon is stationed in the 1st, 2nd, 3rd or 4th quarter of any of these stars at the time. If a birth occurs when the Moon is in मूला (Moola) and if the Lagna should also have no connection with any of the benefic planets either by occupation or by aspect, the destruction respectively of the father, the mother or of the family itself should be expected according as the Moon is in the 1st, 2nd or the 3rd quarter. But if the birth be when the Moon is in the 4th quarter of Moola (मूला) there will be prosperity and wealth. In the case of Ashlesha (आश्लेषा), the result will be reverse.

दिनमृत्यु (Dinamrityu) and दिनरोग (Dinaroga) are thus defined in कालप्रकाशिका (Kalaprakasika)

चतुहस्तौ विशाखाद्रे पुष्याही वाम्यनैर्ऋते ।  
 द्वन्द्वेपु च चतुर्विंशा क्रमशो मृत्योर्हि चेत् ॥  
 सार्वभुष्यौ वाम्यमूले श्रोणार्धेऽग्नेऽनिलेऽप्युभे ।  
 रोगास्तद्द्वन्द्वेऽपीन्दो काले तु बलिनो बुधा ॥

The first quarter of धनिष्ठा (Dhanishta) and हस्ता (Hasta), the second quarter of विशाखा (Visakha) and आर्द्रा (Ardra), the 3rd quarter of उत्तराभाद्रपदा (Uttarabhadrapada) and आश्लेषा (Ashlesha) and the 4th quarter of भरणी (Bharani) and मूला (Moola) are termed दिनमृत्यु (Dinamrityu), an evil yoga, powerful only if it occurs during day time.

The first quarter of आश्लेषा (Ashlesha) and उत्तराभाद्रपदा (Uttarabhadrapada) the second quarter of भरणी (Bharani) and मूला (Moola) the third quarter of उत्तरफाल्गुनी (Uttaraphalguni) and श्रवणा (Shravana)

and the fourth quarter of स्वाती (Swati) and मृगशिरा (Mrgasiras) are known as दिशराग (Dinaroga), the evil influence of which exists only if it occurs during *day time*. These two (viz, Dinamrityu and Dinaroga) are however devoid of evil if they occur during night.

For विषघटिका (Vishaghatika), see अ प V—112, p 124.

पापापेक्षितराशिसन्धिजनने सद्यो विनाशं ध्रुवं

गण्डान्ते पितृमातृहा शिशुमृतिर्जीविद्यादि क्षमायतिः ।

जातः सन्धिचतुष्टयेऽप्यशुभमंयुकेक्षिते स्यान्मृति-

मृत्योर्भागमते च सा मति विधौ केन्द्रेऽष्टमे वा मृतिः ॥९॥

*Sloka 9* If a birth happens at the extreme end of a Rasi which is (occupied by) associated with or aspected by a malefic planet, the child will surely meet with its death at once. If the birth be at a गण्डान्त (Gandantha *vide* I-4 *supra*), the father, the mother or the child itself will die. Should however the child survive, he will become a king. If born at the junction of any one of the four corners identical with the conjunction of or aspect by a malefic, the death of the child will soon happen. The same result will occur if the Moon at birth attains the fateful degree in any sign (*vide* next sloka *infra*) and is at the same time posited in a Kendra or the 8th house.

चान्द्रं रूपं लोकशरो वरजः कुक्ष्ये चित्रं भाग्यलोके मुखानाम् ।

मेने राज्यं मृत्युभागाः प्रदिष्टा मेषादीनां वर्णसंख्यैर्हिमांशोः ॥१०॥

*Sloka 10* If the degrees attained by the Moon in Mesha and the other signs be respectively 26, 12, 13, 25, 24, 11, 26, 14 13, 25, 5 and 12 they indicate death (*Vide* also अ. प प 38)

दानं धेनो रुद्र रौद्री मुखेन माग्यो भानुर्गोत्र जाया नखेन ।

पुत्री नित्यं मृत्युभागाः क्रमेण मेषादीनां तेषु जातो गतायुः ॥११॥

*Sloka 11* The following are (also) respectively

deemed (by some others) as मृत्युभागा (Mrityubhagas or fateful degrees) in the several signs from Mesha onwards 8, 9, 22, 22, 25, 14, 4, 23, 18, 20, 21 and 10

रन्ध्रे केन्द्रेषु पापैरुदयनिघनगेराथ लग्नास्तयोर्ग

लग्नेऽब्जेऽग्रमध्ये व्ययमृतिरिषुगे दुर्बले शीतमानो ।

क्षीणेन्दो साशुभे वा तनुमदगुरुधीभाजि रन्ध्रास्तगोत्रै-

मृत्युः स्यादाशु केन्द्रे न यदि शुभस्वगाः मद्युतिर्निर्क्षणं वा ॥१२॥

*Sloka 12* One may predict the death of the child to occur very soon in the following case : viz, (1) when malefics occupy (by themselves) the 8th and the Kendra houses, (2) when malefics are all placed in the 1st and the 8th houses (3) when they occupy the 1st and the 7th, (4) when the Moon or the Lagna is between two malefics, (5) if the Moon being devoid of strength occupy the 6th, the 8th or the 12th (6) if the waning Moon in conjunction with a malefic, is in the 1st, 5th, 7th, or 9th house (7) if the malefics be in the 8th and 7th and (8) when no benefic planets occupy or aspect a Kendra house.

जन्मेशोऽथ निलम्बो यदि भवेत्स्योऽबलो उत्तरै-

स्तद्राशिप्रमितैश्च मारयति तन्मामर्दगाणाधिपः ।

अंशेशो दिनमैस्तथा यदि मृतिर्द्विन्यादियोगान्गृह-

नालोन्य प्रदेत्सुताष्टमगतैः पापैररिष्टं शिशोः ॥ १३ ॥

*Sloka 13* When the lord of the Lagna or of the sign occupied by the Moon at birth is weak and badly placed and (i.e., in the 6th, 8th or 12th house) the child will die within as many years as are represented by the said sign (when counted from Mesha) If the planet owning the Lagna decanate or the decanate occupied by the Moon be weak and badly placed, the period of exit of the child will be as many months as are represented



by the sign owning the decanate in question. The period of life will be so many days from birth as are signified by the Rasi owning the Navamsa Lagna or Chandra Navamsa when the plane owning this is weak and similarly badly placed. After a careful examination as to which among the two or three possibilities predominates and what malefics are posited in the 5th and the 8th houses, one ought to divine about the ills of the child.

लग्नेन्द्रोस्तदधीशयोरपि मिथो लग्नेशरन्ध्रेशयो-

द्वेकाणात्स्वनवांशकादपि मिथस्तद्वादशांशत्क्रमात् ।

आयुर्दार्ढ्यममाल्पतां चरनगङ्गैश्वरेऽथ स्थिरे

त्रयाद्द्वन्द्वचरस्थिरैरुभयभैः स्यात्सुद्विदेहाटनैः ॥ १४ ॥

*Sloka 14.* Consider the following 3 pairs (A) the decanate Rasis of the Lagna and the Moon; (B) the Na-

*A		
लग्नेन्द्रकाण राशि	चन्द्रेन्द्रकाण राशि	
Lagna drekhana Rasi	Chandra drekhana Rasi	
B		
लग्नेशानवांश राशि	चन्द्रेशानवांश राशि	
Lagnesha Navamsa Rasi	Chandresha Navamsa Rasi	
C		
लग्नेशद्वादशांशराशि	चन्द्रेशद्वादशांशराशि	
Lagnesha Dwadasamsa Rasi	Chandresha Dwadasamsa Rasi	
चर (Chara)	चर (Chara)	दीर्घ (Dirgha)
चर (Chara)	स्थिर (Stthira)	मध्य (Madhya)
चर (Chara)	उभय (Ubhaya)	अल्प (Alpa)
स्थिर (Stthira)	उभय (Ubhaya)	दीर्घ (Dirgha)
स्थिर (Stthira)	चर (Chara)	मध्य (Madhya)
स्थिर (Stthira)	स्थिर (Stthira)	अल्प (Alpa)
उभय (Ubhaya)	स्थिर (Stthira)	दीर्घ (Dirgha)
उभय (Ubhaya)	उभय (Ubhaya)	मध्य (Madhya)
उभय (Ubhaya)	चर (Chara)	अल्प (Alpa)

vamsa Rasis of the lord of the Lagna and the lord of the sign occupied by the Moon and (C) the Dwadasamsa Rasis of the lord of the Lagna and of the lord of the 8th house. The life of the child may be pronounced as दीर्घ (Deergha), मध्य (Madhya) and अल्प (Alpa) according as (a) when one of the Rasis in the said 3 pairs is a चर (Chara) sign the other is a चर (Chara), स्थिर (Stthira) and उभय (Ubhaya) sign, b) when one of the Rasis is a स्थिर (Stthira) sign, the other is a द्वन्द्व (Dwandwa), चर (Chara) and स्थिर (Stthira) sign and (c) when one of the Rasis is a द्वन्द्व (Dwandwa) sign the other is in a स्थिर (Stthira) द्वन्द्व (Dwandwa) and चर (Chara) sign respectively.

लग्नाधीशशुभाः क्रमाद्गुरुमाल्पायुंषि केन्द्रादिगाः

रन्ध्रशोणखगास्तथा यदि गता व्यस्तं त्रिदध्युः फलम् ।

जन्मेशाष्टमनावयोरुदयपच्छिद्रेणयोमेवतो

भास्वहृदप्रयोश्चिरायुरहिते ल्पायुः समे मध्यमः ॥ १५ ॥

*Sloka 15* The life of the native may be pronounced as long, medium and short according as the benefics and the lord of the Lagna are all posited in Kendra, Panaphara and Apokhima houses respectively. If the lord of the 8th house and the malefics occupy similar positions, the reverse should be predicted. Ascertain the friendship or otherwise of the following pairs (1) the lord of the house occupied by the Moon and that of the 8th house from the Moon (2) lord of the Lagna and that of the 8th house from the Lagna (3) the Sun and the lord of the Lagna. If they are friendly, the native will be long lived, if inimical, he will be short lived, if neutral, he will have medium life.

लग्नाधिपो लग्ननवांशनायको जन्मेश्वरो जन्मनवांशनायकः ।

सखाष्टमेशाद्यदि चेद्गलान्वितो दीर्घायुषः स्युर्विपरीतमन्यथा ॥ १६ ॥

*Sloka 16.* If the lord of the Lagna Rasi or the lord of the Lagna Navamsa be possessed of strength and be posited in a good place reckoned from himself or from the lord of the 8th house as the case may be, the native will be long-lived. The same remark holds good with respect to the lord of the Rasi occupied by the Moon or the lord of the Moon's Navamsa. If otherwise, the reverse will be the result.

लग्नेश्वरादितिवली निधनेश्वरोऽसौ केन्द्रस्थितो निधनरिः फलैश्च पापैः ।  
तस्यायुरल्पमथवा यदि मध्यमायुरुत्साहमङ्कटवशात्परमायुरेति ॥१७॥

*Sloka 17.* If the lord of the 8th house possessing greater strength than that of the lord of the Lagna occupy a Kendra, and if malefics be posited in the 6th and 12th houses, the life of the native will be short. If he be of medium life, happiness and misery tend to prolong his life to the full period.

नरोऽल्पायुर्योगे प्रथमभगणे नश्यति शनैः-

द्वितीये मध्यायुर्यदि भवति दीर्घायुषि सति ।

तृतीये निर्याणं स्फुटजशनिगुर्र्कहिमगून्

दर्शां भुक्तिं कष्टमपि वदति निश्चित्य सुमतिः ॥१८॥

*Sloka 18.* In the case of an *Alpayuryoga* (Alpayuryoga), the person meets with his death when Saturn during his transit reaches in his first cycle the particular portion of the zodiac signified by the sum-total of the figures (representing the position at nativity) of Saturn, Jupiter, the Sun and the Moon. If the native is found to be of medium life, the event will come off in the 2nd cycle. It will happen in the 3rd if the native is pronounced a long lived one. A clever astrologer will predict the event after also satisfying that the Dasa and Bhukti at the time is untoward.

सपापो लग्नेशो रविहतरुचिर्नाचरिपुगो

यदा दुःस्थानेषु स्थितिमुपगतो गोचरवशात् ।

तनौ वा तद्योगो यदि निधनमाहुस्तनुमृतां

नवांशाद्देकाणाच्छिरकरलग्नादपि वदेत् ॥ १९ ॥

*Sloka 19* If the lord of the Lagna be associated with a malefic and be eclipsed by the Sun's rays or be in a depression or inimical sign, the demise of the native will have to be predicted when the same lord in his transit happens to occupy one of the Dussthanas (6th, 8th or 12th) or the Lagna or be somehow connected with it. The same event may also be predicted from the Navamsa Lagna, the decanate Lagna or the Lagna occupied by the Moon.

शशी तदारूढगृहाधिपश्च लग्नाधिनाथश्च यदा त्रयोऽमी ।

गुणाधिकाः सद्गृहदृष्टियुक्ता गुणाधिकं तं कथयन्ति कालम् ॥ २० ॥

*Sloka 20* If the following three planets, viz., the Moon, the lord of the sign occupied by the same and the lord of the Lagna be all well placed by being associated with or aspected by good planets and possess more merits, that time must be declared as very auspicious and favorable to the native concerned.

लग्नाधिपोऽतिबलवानशुभैरदृष्टः

केन्द्रस्थितः शुभस्वगैरवलोक्यमानः ।

मृत्युं विहाय विदधाति स दीर्घमायुः

साद्वै गुणैर्बहुभिरुज्जितराजलक्ष्म्या ॥ २१ ॥

*Sloka 21* The lord of the rising sign when possessed of great strength and unassailed by malefic planets but aspected by benefic ones and occupying a Kendra position wards off death and secures to the child long life graced with the strong virtues of a vigorous sovereignty.

सर्वोत्तिशायतिबलः स्फुरदंशुजालो  
 लगे स्थितः प्रशमयेत् सुरराजमन्त्री ।  
 एको बहूनि दुरितानि सुदुस्तराणि  
 भक्त्या प्रयुक्त इव चक्रधरे प्रणामः ॥ २२ ॥

*Sloka 22.* Jupiter, the minister of the Gods, endowed with full strength and glittering with his full collection of rays, if posited in the Lagna, can singly ward off many of the evils which would otherwise be difficult to be got over just as a humble salutation placed with all sincerity before the lord Vishnu.

मूर्तस्त्रिकोणागमकण्ठकेषु रवीन्दुजीवर्क्षनवांशसंस्थः ।  
 सुकर्मकृन्नित्यमशेषदोषान्मुष्णाति वद्विष्णुरनुष्णरश्मिः ॥ २३ ॥

*Sloka 23* The waxing Moon if posited in a Trikona, the 11th house or a Kendra position with respect to the Lagna and at the same time occupies a sign or Navam-sa belonging to the Sun, Moon or Jupiter, will prove benefic and ward off completely all ills (otherwise attending).

केन्द्रत्रिकोणनिघनेषु न यस्य पापा  
 लग्नाधिपः सुखगुरुश्च, चतुष्टयस्यो ।  
 भुक्त्वा सुखानि विविधानि सुपुण्यकर्मा  
 जीवेच्च वत्सरशतं स विमुक्तरोगः ॥ २४ ॥

*Sloka 24.* If, in a nativity, there be no malefics in the 1st, 4th, 5th, 7th, 8th, 9th and 10th houses, and if the lord of the Lagna and Jupiter occupy Kendra positions, the person concerned will perform many good acts, enjoy all kinds of comforts, and live for a hundred years free from disease.

श्रीपत्युदीरितदशाभिरथाष्टरगाद्यत्कालचक्रदृश्योद्दिष्टशाप्रकारात् ।  
सम्यक्स्फुटाभिहतया क्रिययाप्तगत्यादायुर्वृद्धो यदतु भूरिपरीक्षया च॥

॥ इति मन्त्रेश्वरविरचिताया चरदीपिकाया आयुर्मात्रो नाम त्रयोदशोऽध्यायः ॥

*Sloka 25* Through the dasas enunciated by Sripati, through Ashtakavarga, through Kalachakra dasa and through the Ududasa system, a wise man ought to predict the Ayus of the native by the application of suitable rules after a correct calculation of the several planetary positions, careful working, and a minute scrutiny

Thus ends the 13th Adhyaya on ' the Length of Life ' in the work Phaladeepika composed by Mantreswara.

## ॥ चतुर्दशोऽध्यायः ॥

रोगस्य चिन्तामपि रोगभावस्थितैर्ग्रहैर्ग व्ययमृत्युसंख्यैः ।  
रोगेश्वरेणापि तदन्वितैर्ग द्वित्र्यादिमभ्यादवशाद्ब्रूतु ॥ १ ॥

### Adhyaya XIV.

*Sloka 1* Anything about diseases ought to be divined through (1) the planets posited in the 6th house (2) those posited in the 8th and 12th houses (3) the planet owning the 6th house or (4) those in conjunction with that planet The particular disease may be predicted if the same happens to be signified by two, three or more independent yogas

पित्तोष्णज्वरतापदेहतपनापसारहृत्कोष्ठज-  
व्याधीन्यक्ति रजिर्दगार्त्यरिभयं त्वग्दोषमस्त्रिसुतिम् ।  
काष्ठाग्न्यस्त्रिपातिदारतनयव्यापचतुष्पाद्भयं  
चोरक्ष्मापतिघर्मदेवफणभृद्भूतेशभृतं भयम् ॥ २ ॥

*Sloka 2.* Fever dominated by excited bile, burning

of the whole body, epilepsy, heart disease, eye trouble, danger from enemies, skin diseases, leucaria (अस्थिस्रुति Asthisrutī), danger from wood, fire, weapon, poison, wife, children and quadruped, thief, the sovereign, the God Yama, serpent and God Siva, all these may be caused by the Sun

निद्रालसकृत्तिसारपिटकाः शीतज्वरं चन्द्रमाः

मृङ्गयज्जाहतिमग्निमान्द्यमरुचिं योऽपि मया कामिलाः ।

चेतःशान्तिमसृग्निकारमुदकाङ्गीतिं च बालग्रहाद्

दुर्गाकिन्नरधर्मदेवकणभृद्यस्याश्च भीतिं वदेत् ॥ ३ ॥

*Sloka 3* Sleeping disease (otherwise known as सन्यासरोग - Sanyasaroga), drowsiness, disease of the lungs (कफरोग Kapharoga), diarrhoea, carbuncle, malarial fever, danger from horned and water animals, indigestion (अग्निमान्द्य - Agnimandya), tastelessness (अरुचि Aruchi), Anorexia, trouble from women, jaundice, impotency, impurity of blood, danger from water, Balagrihas, Goddess Durga, Kinnaras, God Yama, serpent and from female Yaksha may be expected through the Moon

तृणासृकोपपित्तज्वरमनलपिपासातिक्ष्णश्वित्तिरोगान्

शुल्मापसारमज्जाविहतिपरुषतापामिरादेहभङ्गान् ।

भूषारिस्तेनपीडां महजसुतसुहृद्दण्डियुद्धं विधत्ते

रक्षोगन्धर्वयोरग्रहभयमनीषानुरुध्याङ्गिरोगम् ॥ ४ ॥

*Sloka 4.* The disease and untoward events originated by Mars are excessive thirst, morbid irritation of the three bodily humours, bilious fever, danger from fire, poison, weapons, leprosy, eye diseases, appendicitis, epilepsy, injury in the marrow, psoriasis (पाम - Pama), bodily deformities, trouble from the sovereign, enemies and thieves, quarrel with brothers, sons and friends, fear

from evil spirits, Gandharvas, and frightful demons and diseases affecting the upper limbs of the body (such as lungs, throat, teeth, tongue, ear, nose, etc.)

पामिका (Pamika) is synonymous with विचर्चिका (Vicharchika - Psoriasis)

भ्रान्तिं दुर्वचनं दण्डामयगलघ्राणोत्थरोगं ज्वरं  
पित्तश्लेष्मसमीरजं त्रिषमपि तन्मदोषपाण्डुरामयान् ।  
दुःस्वप्नं च विचर्चिकापिपतने पारुष्यबन्धश्चमान्  
गन्धर्वक्षितिहर्म्यवाहिभिरपि ज्ञो वक्ति पीडां ग्रहैः ॥ ५ ॥

*Sloka 5.* Mercury brings on mental disease, (uttering of) bad words, eye disease, diseases arising from throat and nose, fever, diseases arising from the three humours वात (Vata), पित्त (Pittha) and कफ (Kapha), poison, skin diseases, anaemia, bad dreams, itches and scab (Psoriasis), falling into the fire rigorous imprisonment and such troubles, and harm from evil demons moving in the abodes of Gandharvas, and in fiery pits (where these evil spirits usually dwell).

गुरुमान्ज्वरशोक्रमोहकुरुजान् श्रोत्रार्तिमोहामयान्  
देवस्थाननिधिप्रपीडनमहीदेवेशशपोद्भवम् ।  
रोगं किञ्चरयधदेवफणभृद्विद्याधराद्यद्भवं  
जीमः सूचयति स्वयं बुधगुरुत्कृष्टापचारोद्भवम् ॥ ६ ॥

*Sloka 6.* Appendicitis (intestinal disorders), fever arising out of disorder in the entrails, diseases arising from sorrow, fainting or swoon and phlegm, ear trouble, giddiness, trouble in connection with temple matters, torture for knocking off hoarded wealth, harm resulting from the curses of Brahmans and Gods, diseases (consequent) engendered by kinnaras, Yakshas, Gods, serpents, and Vidyadharas (class of demi-gods) and troubles arising



from serious offences done to wise men and elders, all these are indicated by Jupiter.

पाण्डुश्लेष्ममरुत्प्रकोपनयनव्यापत्प्रमेहामयान्  
 गुह्यस्यामयमूत्रकृच्छ्रमदनव्यापत्तिशुक्लसूतिम् ।  
 वारस्त्रीकृतदेहकान्तिविहतिं शोपामयं योगिनी-  
 यक्षीमातृगणाद्वयं प्रियसुहृद्भङ्गं सितः सूचयेत् ॥ ७ ॥

*Sloka 7.* Venus signifies the following anaemia, diseases caused by the irritation of phlegmatic and windy humours, trouble to the eyes, urinary diseases, diseases in the general organ, strangury, trouble in cohabitation, exudation of semen, loss (fading away) of bodily splendour as a result of intercourse with courtezans, rickets, fear from witches, female ghosts and female deities and break of friendship with a dear friend

वातश्लेष्मविकारपादविहतिं चापत्तिन्द्राथमान् ।  
 भ्रान्तिं कुक्षिरुगन्तरुष्णभृतकधंसं च पार्थाहतिम् ।  
 भार्यापुत्रविपत्तिमङ्गविहतिं हृत्तापमर्कात्मजो  
 वृक्षाश्मश्रुतिमाह कश्मलगणैः पीडां पिशाचादिभिः ॥ ८ ॥

*Sloka 8* Saturn brings on diseases caused by wind and phlegm, pain in the leg, misfortune, weariness, delusion, belly ache, overheat, desertion of servants, injury to the ribs, danger to wife and children, injury to some limb, mental anguish, wound as a result of a blow from a piece of wood or stone and trouble or harm from (foul) ignominious goblins and the like.

स्वर्भानुर्हृदि तापकुष्ठानिमातिव्याधिं विपं कृत्रिमं  
 पादार्तिं च पिशाचपन्नगभयं भार्यातनूजापटम् ।  
 ब्रह्मक्षत्रविरोधशत्रुजभयं केतुस्तु मंसूचयेत्  
 प्रेतोत्थं च भय विपं च गुलिको देहार्तिमाशौचजम् ॥ ९ ॥

*Sloka II* Rahu causes palpitation of the heart, leprosy, aberration of mind, danger from artificial poisoning, pain in the legs, trouble from goblins and serpents and ills to wife and children Ketu indicates trouble through dispute with Brāhmīns and Kshatriyas, or from enemies Mandi (Gulika) causes fear from (seeing) corpses, poison, bodily pain and impurity arising from the demise of one's near relations

मन्दारान्वितर्षक्षिते व्ययधने चन्द्रारणौ चाक्षिरू  
 शौर्यायाङ्गिरसो यमारसहिता दृष्टा यदि श्रोत्ररू ।  
 मोत्रे पञ्चममे भेदुदररुग्रन्धारिनाथान्विते  
 तद्वत्सप्तमैवधने सगुदरकृक्के च गुह्यामयः ॥ १० ॥

*Sloka 10* If the 12th and the 2nd houses be occupied or aspected by the Moon and the Sun, the person born will suffer from eye disease The 3rd and the 11th houses and Jupiter if associated with or aspected by Saturn and Mars will cause the native to suffer from ear disease Mars (a malefic) in the 5th house will make the native suffer from belly acne The lords of the 8th and the 6th houses if posited in the 7th and the 8th respectively will bring on bleeding from rectum. Venus in the 7th or the 8th house will make the person born suffer from a disease in the private parts

पेटेऽकेऽप्यथगृष्टमे ज्वरभयं भौमे च केतौ त्रणं  
 शुक्ले गुह्यरुजं क्षयं सुरगुरौ मन्दे च वातामयम् ।  
 राहौ भौमनिरीक्षिते च पिलकां सेन्दौ शनौ गुल्मजं  
 क्षीणेन्दौ जलमेषु पापसहिते तत्स्थेऽम्बुरोगं क्षयम् ॥ ११ ॥

*Sloka 11* If the 6th or the 8th house be occupied by the Sun, there will be danger from fever, if by Mars or Ketu, the danger will be from ulcer, if by Venus, it

will be through a disease in the private parts. If Jupiter should occupy the 6th or the 8th house, the native will be seized with consumption. If Saturn be in such a position, the native will suffer from nervous diseases. If Rahu aspected by Mars be in the 6th or the 8th, the person concerned will suffer from carbuncle. If Saturn in conjunction with the Moon occupy any of the above two houses, the native will suffer from spleen. If the waning Moon occupy any of the watery signs in conjunction with a malefic, the person will suffer from a watery disease or consumption.

जातो गच्छति येन केन मरणं वक्ष्येऽथ तत्कारणं

रन्ध्रस्थैस्तदेक्षकैर्बलवता तस्योक्तरोगेर्मृतिः ।

रन्ध्रर्क्षोक्तरुजाथवा मृतपतिप्राप्तर्क्षदोषेण वा

रन्ध्रेणेन खरत्रिभागपतिना मृत्युं वदेन्निश्चितम् ॥ १२ ॥

*Sloka 12.* I now proceed to explain the manner in which a person meets with his death, and the cause of the same. If there are planets occupying or aspecting the 6th house, death is caused through diseases pertaining to the strongest of them; or (if there be no planets occupying or aspecting the 6th house) through diseases declared for that house or for the house in which the lord of the 6th is placed; and (where the foregoing tests do not apply) it may be predicted with certainty that death will be caused either by the lord of the 6th house or by the lord of the 22nd decanate (counted from the Lunar decanate).

planet or aspected by one, death should be declared to be caused by diseases pertaining to that planet. When there are no planets occupying or aspecting the 8th house, death is caused through diseases declared as arising from the nature (or characteristics) of the Rasi representing the 8th house

अग्न्युष्णज्वरपित्तशस्त्रजमिनश्चन्द्रो निपूच्यम्बुरु-

ग्यक्ष्मादि क्षित्तिजोऽसृजा च दहनक्षुद्राभिचारायुधैः ।

पाण्डूादि भ्रमजं बुधो गुरुरनायासेन मृत्युं कफात्

स्त्रीसङ्गोत्थरुजं करिस्तु मरुता वा संनिपातैः शनिः ॥ १४ ॥

*Sloka 14* The Sun causes death through fire bilious fever, bile or weapon. The Moon brings on death through cholera, watery diseases (such as जलौदर Jalodara ascitis) or pulmonary disease in general. The means caused by Mars for bringing about death are (accidental) fire, the employment of magical spells, witchcraft (कृष्णमा), and weapons. The agency used by Mercury for the same purpose is anaemia, bloodlessness and similar diseases and giddiness. Jupiter will bring about death in a happy manner or through phlegm, while Venus will do it through venereal complaints acquired from women. Saturn will bring it about by wind disease or a dangerous fever like typhoid.

कुप्टेन वा कृत्रिममक्षणाद्वा राहुर्विपादाथ मसूरिकाद्यैः ।

कुर्याच्छिखी दुर्मरणं नराणां रिपोर्निरोधादपि कीटकाद्यैः ॥ १५ ॥

*Sloka 15* Rahu will bring about death by leprosy, by eating food mixed with poison, by venomous bites, or by small pox and the like. Iketu will cause unnatural deaths such as suicide, etc. as a result of enmity or through worms.

लग्नादष्टमराशेः स्वभावदोषोद्भवं वदेन्मृत्युम् ।

निधनेशस्य नवांशस्थितराशिनिमित्तदोषजनितं वा ॥ १६ ॥

*Sloka 16.* One ought to predict death through the bad (detrimental) effect arising from the 8th house reckoned from the Lagna or through the evil effect of the Rasi representing the Navamsa occupied by the lord of the 8th house

पंचज्वरोष्णैर्जठराग्निनाजे वृषे त्रिदोषैर्दहनाच्च शस्त्रात् ।

युग्मे तु कालश्वसनोष्णशूलैरुन्मादवातारुचिभिः कुलीरे ॥ १७ ॥

*Sloka 17.* If Mesha should happen to be such a Rasi (see previous sloka), death will be due to bilious fever, heat, and liver-disease ; If it be Vrishabha, death will be due to vitiation or derangement of the three humours of the body, fire or weapon, if Mithuna, by catarrh, asthma, or sharp pain such as colic, if Kataha, by insanity, windy-disease or tastelessness (anorexia).

मृगज्वरस्फोटजशत्रुजं हरौ स्त्रियां स्त्रियागुह्यरुजा प्रपातनात् ।

तुलाघरे धीज्वरसंनिपातजं घ्नीहालिषण्डुग्रहणीरुजालिनि ॥ १८ ॥

*Sloka 18.* If Simha be the Rasi under consideration, death should be declared to be due to wild beasts, fever, boils, or enemies ; if Kanya, it will be through women, venereal disease, or by a fall (from a height); if Tula, by brain fever and typhoid; and if Vrischika, by disease of the spleen, jaundice, and sprue.

वृक्षाम्बुकाष्टायुधजं हयाङ्गे मृगे तु शूलारुचिभीभ्रमाद्यैः ।

कुम्भे तु कामज्वरयक्ष्मरोगैर्जले विषद्वा जलरोगतोऽन्त्ये ॥ १९ ॥

*Sloka 19.* If Dhanus be the Rasi under reference, death will be due to a tree, water, wood or weapon. If the Rasi be Makara, death will be by stomach ache, want of appetite or aberration of mind; If Kumbha, it

will be by cough, fever and consumption, lastly if Meena be the Rasi concerned, death will be by drowning or by some watery diseases such as ascitis (जलोदर - Jalodari)

पापक्षयुक्ते निघने सपापे अस्त्रानलव्याघ्रशुजङ्गपीडा ।

अन्योन्यदृष्टौ अशुभौ महेन्द्रौ कोपात्प्रमोः अस्त्रविषाग्निजैर्वा ॥२०॥

*Sloka 20* When the 8th house happens to be owned by a malefic planet (and is also malefic) and be occupied also by a malefic, death will be due to weapon, fire, tiger or snake. If two malefics being in Kendras mutually aspect each other, the native will meet with his death through the displeasure of his sovereign or through a weapon, poison or by fire.

सौम्यांशके सौम्यगृहेऽथ सौम्यमम्यन्धगे वा क्षयमे क्षयेऽथे ।

अङ्गेशजातं मरणं नराणां व्यस्ते तदा क्रूरमृतिं वदन्ति ॥ २१ ॥

|| *Sloka 21.* If at a person's birth, the 12th house or its lord be in a house or Navamsa owned by a benefic or be associated with a benefic, his death will be a happy one being free from any anguish or suffering. If otherwise, it will be painful.

स्रोत्रे स्वमित्रे मति सौम्यरगे व्ययाधिपे चोर्ध्वगतिं ससौम्ये ।

निपर्ययेऽधोगतिमेव केचिदूर्ध्वासशिर्षोदयराशिभेदात् ॥ २२ ॥

*Sloka 22.* If the lord of the 12th house occupy his exaltation, a friendly house or a Varga of a benefic planet or be associated with a benefic planet, the (life of the) person concerned will be going upwards to heaven. If it be otherwise, he will be going to perdition or hell. Some interpret this as a result in the difference in the Rasi (of the 12th house), i.e., heaven if a शीर्षोदय (Sirshodaya) one and hell if a पृष्ठोदय (Prishtodaya) one.

केलासं रविशीतगू भृगुसुतः स्वर्गं महीजो मही  
 वेकुण्ठं शशिजो यमो यमपुरं सद्ब्रह्मलोकं गुरुः ।  
 द्वीपान् भोगिवरः शिखी तु निरयं सम्प्रापयेत्प्राणिनः  
 सम्यन्धाद्ययनायकस्य कथयेत्प्रान्त्यराश्यंशतः ॥ २३ ॥

*Sloka 23* The refuge of the departed is signified by the planet associated with the lord of the 12th, by one posited in the 12th house or by the one occupying the Navamsa of the 12th bhava. If the Sun and the Moon be such planets, the future world indicated is Kailasa, if the planet in question be Venus, it is Swarga (Heaven, or Indra's Paradise), if Mars be such planet it is the Earth, if it be Mercury, the native goes to Vaikunta, if Saturn, the future abode will be Yama's world, if it be Jupiter, the native goes to Brahmaloka, if it be Rahu, he goes to other islands and if it be Ketu the native's next abode will be Hell

धर्मेश्वरेणैव हि पूर्वजन्मवृत्तं भविष्यज्जननं सुतेशात् ।  
 तदीशजातिं तदधिष्ठितर्क्षदिशं हि तत्रैव तदीशदेशम् ॥ २४ ॥

*Sloka 24* It is the lord of the 9th house that gives all about the native's past birth, while all information about his future birth is revealed by the planet owning the 5th. The particular caste, the country and the quarter or direction of the individual in his past and future births should be guessed from the two respective planets referred to above

स्योचे तदीशे सति देवभूमिं द्वीपान्तरं नीचरिपुस्यलस्ये ।  
 स्वर्क्षं सुहृद्भ्यो सममे स्थिते वा सम्प्राप्नुयाद्भारतर्षमेव ॥ २५ ॥

*Sloka 25* If the planets referred to above be in their exaltation, the particular world indicated should be declared to be the one resided by the Gods. If they

occupy depression or inimical houses it indicates foreign islands. If the planets be in their own, friends or neutral s houses then the abode in question should be guessed as India alone.

आर्यावर्तं गीष्पतेः पुण्यनद्यः काव्येन्दोश्च ज्ञस्य पुण्यस्थलानि ।

पङ्क्तोर्निन्द्या म्लेच्छभृत्तीक्ष्णमानोः शैलारण्यं कीकटं भूमिजस्य ॥२६॥

*Sloka 26.* The country pertaining to Jupiter is Aryavarta (name of the tract extending from the Eastern to the Western ocean and bounded on the North and South by the Himalaya and Vindhya respectively). Venus and the Moon indicate tracts watered by the sacred rivers. Mercury represents all sacred places. Saturn signifies prohibited tracts like those occupied by foreigners, while the Sun indicates mountain and forest regions, and Mars, the country of Behar.

स्थिरे स्थिराशाधिगतः सपापः पृष्ठोदयेऽधोमुखमे च संस्थः ।

तदीधरो वृक्षलतादिजन्म स्वादन्यथा जीम्युतः शरीरी ॥ २७ ॥

*Sloka 27.* If the planets (referred to in sloka 24 supra i. e. lords of the 9th and 5th) occupy a fixed Rasi or Amsa identical with a Prishtodaya and an अधोमुख (Adhomukha) Rasi (vide I—8 supra), the past and the future births of the native should be declared as trees, plants and the like. If otherwise i. e., if the lords of the 9th and 5th houses occupy a Sirshodaya and an ऊर्ध्वमुख (Urdhvamukha) Rasi identical with a चर (Chara) or moveable Rasi or Amsa, the birth should be of an animal kind.

लघेशितुः सौचसुहृत्सगेहान् तदीधरो याति मनुष्यजन्म ।

समे मृगाः स्युर्निहगाः परसिन् द्रेकाणरूपैरपि चिन्तनीयम् ॥२८॥

*Sloka 28.* If the lord of the 9th or the 5th house occupy an exaltation, or swakshetra of the lord of the



Lagna, then it should be declared that the native's previous or the future birth (as the case may be) must be that of a human being. If the Rasi occupied be that of a neutral (सम - Sama) to the lord of the Lagna, the birth concerned will be that of a beast. It will be that of a bird, if the Rasi be that of an inimical or depression one. All these may also be declared with reference to the appearance of the decanates occupied by the planets owning the 9th or the 5th.

तावेकराशौ जननं स्वदेशे तौ तुल्यवीर्यां यदि तुल्यजातौ ।

वर्णो गुणस्तस्य स्वगस्य तुल्यः संज्ञोदितैरेव वदेत्समस्तम् ॥ २९ ॥

॥ इति मन्त्रश्रवणविधिनाया कलदीपिकाया रोगमरणपूर्वभविष्यजन्माचिन्ता नाम  
चतुर्दशोऽध्यायः ॥

*Sloka 29.* If the said two planets be together in one house, the native should have had his birth in his own place. If they be of equal strength, the births (past and future) will be in the same caste. The colour and quality will also be similar to those belonging to the lords of the 9th and the 5th houses. Predictions regarding all the rest, should be similarly made by a reference to what has been stated in the सङ्ग्राह्याय (Samgnadhyaya).

Thus ends the 14th Adhyaya on "Diseases, Death, Past and Future Births" in the work Phaladeepika composed by Mantreswara.

## ॥ पञ्चदशोऽध्यायः ॥

भावाः सर्वे शुभपतियुता वीक्षिता वा शुभेशै-

स्तचङ्गावाः सकलफलदाः पापदृग्योगहीनाः ।

पायाः सर्वे भवनपतयश्चेदिहाहुस्तथैव

खेटैः सर्वैः शुभफलमिदं नीचमूढारिहीनैः ॥ १ ॥

## Adhyaya XV.

*Sloka 1.* All bhavas will produce good results if they are occupied or aspected by planets owning benefic bhavas and are free from association or aspect of malefics. The same will be the result in the case of malefics if they happen to be the owners of the bhavas concerned. This good effect will be ensured in the case of all the planets when they are not occupying depression signs, when they are not eclipsed and when they are not posited in inimical signs.

तत्तद्भावात् त्रिकोणे स्वमुखमदनमे चास्पदे सौम्ययुक्ते

पापानां दृष्टिहीने भवनपसहिते पापखेटैरयुक्ते ।

भावानां पुष्टिमाहुः सकलशुभकरीमन्यथा चैत्प्रणाशं

मिश्रं मिश्रैर्ग्रहेन्द्रैः सकलमपि तथा मूर्तिभारादिकानाम् ॥२॥

*Sloka 2.* Astrologers pronounce the strength of a bhava such as the Lagna to be ample and the bhava thoroughly beneficent when ■ Trikona, the 2nd, the 4th, the 7th or the 10th place therefrom is occupied by an auspicious planet or the भावप (the lord of the bhava) and ■ unoccupied and unaspected by malefic planets. A bhava suffers decay when the positions referred to above are differently occupied and aspected. The effect of a bhava will be mixed when the positions noted above are occupied or aspected by benefic and malefic planets promiscuously.

नाशस्थानगतो दिवाकरकरैर्लुप्तस्तु यद्भावापो

नौचारातिगृहे गतो यदि भवेत्सौम्यैरयुक्तेक्षितः ।

तद्भावस्य विनाशनं प्रितनुते तादृग्विघोऽन्योऽस्ति चेत्

तद्भावोऽपि फलप्रदो न हि शुभश्रेष्ठाशुभग्रहः ॥ ३ ॥

॥*Sloka 3.* Of the Lagna and other bhavas examined

in succession, whichever bhava has its lord occupying the 8th place or obscured by the solar rays or in depression or in an inimical house while no benefic planets aspect or are associated with it, the result is the total destruction of such a bhava. The bhava will be incapable of producing any good effect even if a benefic other than its lord similarly circumstanced occupy the bhava, if a malefic should be in that position, the total destruction of the bhava would be the result.

लग्नादिभावादिपुनरिःफे पापग्रहास्तद्भवनादिनाशम् ।

सौम्यास्तु नात्यन्तफलप्रदाः स्युर्भावादिकाना फलमेवमाहुः ॥ ४ ॥

*Sloka 4* : Malefics posited in the 6th, 8th or 12th places counted from the Lagna or other bhava under consideration cause the destruction of the said bhava. Benefics in such a position are not capable of producing good effects for the bhava. So say the astrologers with respect to the several bhavas.

यद्भावाधो रिपुनरिःफे दुःस्थानो यद्भवनस्थितो वा ।

तद्भावनाशं कथयन्ति तज्ज्ञाः शुभेक्षितस्तद्भवनस्य सौख्यम् ॥ ५ ॥

✓ *Sloka 5* : When a bhava has its lord in the 6th, the 8th or the 12th, or is occupied by the lord of any of these three, it suffers annihilation, say those that know the properties of a bhava. If such a bhava be respected by a benefic planet, it will be in a flourishing condition.

भावाधीशे च भावे सति बलरहिते च ग्रहे कारकारये

पापान्तःस्थे च पापैरिभिरपि समेतक्षिते नान्यस्वेतैः ।

पापैस्तद्वन्धुमृत्युव्ययभवनगतैस्तत्रिकोणस्थितैर्वा

वाच्या तद्भावहानिः स्फुटमिह भवति द्वित्रिमंशदभावात् ॥ ६ ॥

*Sloka 6* : A bhava suffers annihilation when its lord

and the bhava itself are devoid of strength and its bhava-karaka is hemmed in betwixt malefics, or is associated with or aspected by malefic or mimical planets and not by others, or if the 4th, the 8th and the 12th houses or the 5th and the 9th houses be occupied by malefics. This will be all the more clear and evident when any two or three of the conditions specified above synchronise.

तत्तद्भानपराभवेश्वरस्वरद्रेक्काणपा दुर्बला

भावार्यष्टमकामगा निजदशायां भावनाशप्रदाः ।

पापा भागृहात् त्रिशत्रुभरगाः केन्द्रत्रिकोणे शुभाः

वीर्याढ्याः खलु भागनाथसुहृदो भावस्य सिद्धिप्रदाः ॥ ७ ॥

॥ *Sloka 7* In the case of any bhava, the following planets cause the destruction of the bhava during their dasa periods (1) the lord of the 8th house reckoned from the bhava (2) the lord of the 22nd Drekkana counted from the bhava, (3, 4 and 5) planets posited in the 6th, the 8th and the 7th houses counted from the bhava, if they are weak in strength. Malefics occupying the 3rd, the 6th and the 11th houses and benefics in houses which happen to be Kendra and Trikona ones, all reckoned from the concerned bhava, as also the planets which are friendly to the planet owning the bhava, are declared to bring success to the bhava (during their respective dasas) if they are possessed of strength

राश्योर्जन्मविलग्नयोर्धृतिपतिर्मृत्युस्यतद्दीक्षकौ

मन्दः क्रूरदृग्माणपो गुलिकपतैर्युक्तराश्यंशपाः ।

राहुश्चैव सुदुर्बलः स जनने भागानभीष्टस्थितः

पापालोक्तिसंयुतो निजदशायां भावनाशप्रदाः ॥ ८ ॥

*Sloka 8* The lords of the 3rd house from the Lagna as well as the Moon, the planet occupying, as well as

the one aspecting the 8th house, Saturn, the lord of the 22nd decanate, the planet owning the sign occupied by Mandi, the planets owning the Rasis and Amsas occupied by the several aforesaid planets, Rahu when weak by being posited in untoward houses (the 6th, the 8th or the 12th) or in conjunction with or aspected by malefics; each one of these—is declared as causing the destruction of the bhava in its respective dasa-period.

भावास्तोदयपाश्रितस्य कुशलं यद्भावापेनोदय-

स्वामी तिष्ठति संयुतोऽपि कलयेत्तद्भावजातं फलम् ।

दुःस्थाने विपरीतमेतदुदितं भावेश्वरे दुर्बले

दोषोऽतीव भवेद्वलेन सहिते दोषाल्पता जल्पिता ॥ ९ ॥

*Sloka 9.* Whichever bhava is occupied by the lord of the Lagna, the prosperity or well-being of that bhava is assured. Note the houses owned by the planet associated with or aspecting the lord of the Lagna. It is only the effects of these bhavas that will be pushed on by the lord of the Lagna. If the lord of a bhava occupy a दुःस्थान (Dusstthana—6th, 8th or 12th) the effect will be reverse; i. e., if the planet be weak, the effect will be immensely harmful; if strong, the injury will be slight.

यद्भावेऽप्यशुभोऽपि वोदयपतिस्तद्भाववृद्धिं दिशे-

दुःस्थानाधिपतिः स चेद्यदि तनोः प्राबल्यमन्यस्य न ।

अत्रोदाहरणं कुजे सुतगते सिंहे ह्यपे वा स्थिते

पुत्राप्तिं शुभवीक्षिते ह्यदिति तत्प्राप्तिं वदन्त्युत्तमाः ॥ १० ॥

*Sloka 10.* The lord of the Lagna though malefic will only promote the growth of the bhava it occupies. If he should also happen to own any of the दुःस्थान (Dusstthanas 6th, 8th, 12th), the effect of his ownership of the Lagna alone will predominate and not that of the

other one For example if Mars owning the Lagna, occupy Simha or Meena identical with the 5th house and be aspected by a benefic, astrologers declare that the person concerned will acquire a son very soon

द्विस्थानाधिपतित्वमस्ति यदि चेन्मुख्यं त्रिकोणर्क्षजं

तस्याद्धं स्वगृहेऽथ पूर्वमुभयोर्यत्तदशदौ वदेत् ।

पश्चाद्भागमिहापराद्धसमये युग्मे गृहे युग्मजं

त्वोजस्ये सति चौजभाजफलं संसन्ति केचिज्जनाः ॥ ११ ॥

*Sloka 11* In the case of a planet owning two houses, that house which happens to be the Moolatrikona one will predominate and its effects alone will be felt If such a planet be also posited in one of the houses, the effects of both the bhavas will come to pass in the dasa of the planet, the first half of the dasa-period being monopolised by the effects of the bhava that comes first in order This is the opinion of some. There are others who hold that a planet posited in an odd house will have the effect of that house felt first while the one that occupies an even house will have its effect in the first half of the dasa

यद्भावेशस्याधिशुग्रहो वा यो वा खेटो बिन्दुश्चैव युक्तः ।

तत्तत्पाके मूर्तिभागादिकानां नाशं ब्रूयादैवमिष्टाश्रिकाय ॥ १२ ॥

*Sloka 12* The destruction of each of the bhavas from the Lagna onwards should be predicted by the astrologer to a querist during the dasa-periods of planets which are very inimical to the planet owning the particular bhava, or which occupy houses where there are no benefic dots in the planet's Ashtakavarga

स्वोच्चे सुहृत्क्षेत्रगतो ग्रहेन्द्रः पट्टिर्गैर्मुख्यबलान्वितोऽपि ।

सन्धौ स्थितः सन्नफलप्रदः सोदेवं विचिन्त्यात्र वदेद्विपाके ॥ १३ ॥

*Sloka 13.* A planet may be in his exaltation or may occupy a friendly house and may be endowed with the 6 kinds of balas. Notwithstanding all this if he should happen to be in a Bhavasandhi, he becomes ineffective. This should first be noted before predicting

भावेषु भावस्फुटतुल्यभागस्तद्भावजं पूर्णफलं विधत्ते ।

सन्धौ फलं नास्ति तदन्तराले चिन्त्योऽनुपातः खलु खेचराणाम् ॥

*Sloka 14.* In the several bhavas, the planets that occupy the exact degrees, etc., signified by any particular bhava produces the full effect of that bhava. When a planet is in a bhavasandhi, it produces no effect. In the case of planets occupying intermediate positions, the effect must be ascertained by a rule of three process.

सूर्यादात्मपितृप्रभारनिरुजां शक्तिं त्रियं चिन्तयेत्

चेतोयुद्धिन्पुत्रमादजननीमंपत्करश्चन्द्रमाः ।

सत्त्वं रोगगुणानुजायनिरिपुज्ञातीन्धरासुनुना

विद्याबन्धुविवेकमातुलसुहृद्वाक्कर्मकृद्बोधनः ॥ १५ ॥

*Sloka 15.* A person ought to divine about his own self, father, influence, health, vigour and fortune from the Sun. It is the Moon that determines the character of one's heart, understanding, royal favour, mother and affluence. It is through Mars that a person can ascertain his own courage, disease, characteristic qualities, younger brothers, lands, foes and blood (paternal) relations. It is Mercury that influences one's learning, relatives in general, discrimination, maternal uncle, friends, speech and action.

प्रज्ञानिचशरीरपुष्टिनयज्ञानानि वागीश्वरात्

पत्नीवाहनभूषणानि मदनव्यापारमौख्यं मृगोः ।

आयुर्जीवनमृत्युकारणविपद्भृत्याश्च मन्दाद्वदेत

सर्पेणैव पितामहं तु शिखिना मातामहं चिन्तयेत् ॥ १६ ॥

*Sloka 16* One ought to conjecture about one's own genius, wealth, physical development, sons and knowledge by referring to Jupiter. Information regarding one's wife, vehicles, ornaments, love affairs and pleasures is to be sought through Venus. It is Saturn that settles a person's period of life, livelihood, the cause of death, his adversity and his servants. One ought to guess about one's paternal grandfather through Rahu and about the maternal grandfather through Ketu.

धूमणिरमरमन्त्री भूसुतः सोमसौम्यौ

गुरुनितनयारौ भार्गवो भानुपुत्रः ।

दिनकरदिग्गिजेज्यौ जीवमानुव्रमन्दाः

सुरगुरुनिधनुः कारकाः स्युर्विलग्नत् ॥ १७ ॥

*Sloka 17* The Karakas of the bhavas beginning with the Lagna or the rising sign are (1) the Sun (2) Jupiter (3) Mars (4) the Moon and Mercury (5) Jupiter (6) Saturn and Mars (7) Venus (8) Saturn (9) the Sun and Jupiter (10) Jupiter, the Sun, Mercury and Saturn (11) Jupiter and (12) Saturn.

सुहृदरिपरकीयस्वर्शतुङ्गस्थितानां

फलमनुपरिचिन्त्यं लग्नदेहादिभावैः ।

ममपचयत्रिपत्नी सौम्यपापेषु सत्यः

कथयति विपरीतं रिःफपष्ठाष्टमेषु ॥ १८ ॥

*Sloka 18* The fullness or otherwise of the effect of a planet occupying any of the 12 houses, viz., Lagna, 2nd, 3rd, etc. must be judged by a consideration of the exact nature of the sign occupied by the planet, i.e., whether it is in a friendly or in an inimical sign or in the house of a neutral planet, or whether the planet in question is occupying his own, or his exaltation Rasi. Satyaa



charya says that benefics posited in any house generally promote the advancement or prosperity of that house while malefics in any house work only its decay. This is reversed in the case of the 6th, the 8th and the 12th houses

पापग्रहाः षष्ठमृतिव्ययस्यास्तद्भाववृद्धिं कलयन्ति दोषैः ।

शुभास्तु तद्भावलयं हि तस्माच्छब्दादि भावोत्थफलप्रणाशः ॥ १९ ॥

*Sloka 19* Malefics posited in the 6th, the 8th and the 12th houses count by their bad qualities for the advancement of the bhava (bring on good fortune) while benefics in the same houses cause the destruction of the said bhavas. Hence the destruction of the effects arising out of these three houses

भावस्य यस्यैव फलं विचिन्त्यं भावं च तं लग्नमिति प्रकल्प्य ।

तस्माद्देद्वादशभाजानि फलानि तद्रूपधनादिकानि ॥ २० ॥

*Sloka 20* Whenever the effects of any bhava are to be determined in the case of a nativity, that bhava should be considered as the Lagna and the effects of the 12 houses reckoned therefrom such as 1st (form), 2nd (wealth), etc., should be examined and declare

एवं हि तत्कारकतो विचिन्त्यं पितुश्च मातुश्च सहोदरस्य ।

तन्मातुलस्यापि सुतस्य पत्युर्भृत्यस्य सूर्यादिस्वगस्थितर्कात् ॥ २१ ॥

*Sloka 21.* In the same way should the effects of the father, the mother, the brother, the maternal uncle, the son, the husband and the servant be determined by treating the signs occupied by their respective Karakas, viz., the Sun, the Moon, and other planets in the nativity as the Lagna (Ascendant).

सूर्यस्थितर्काजनकस्वरूपं वृद्धिं द्वितीयेन तु तत्प्रकाशम् ।

तद्भातरं तस्य गुणं तृतीयात्तन्मातरं चापि सुखं चतुर्थात् ॥ २२ ॥

*Sloka 22.* Find the house occupied by the Sun. It is from this that one ought to conjecture all about the appearance of the father of the person concerned. The father's prosperity and renown should be divined from the 2nd house counted from that occupied by the Sun. His brothers, character, etc., must be ascertained from the 3rd house reckoned from the Sun. All about his father's mother, father's happiness, etc., should be sought for from the 4th house (from the Sun).

बुद्धिं प्रमादं सुतभाच यद्यात्पीडां पितुर्दोषमरिं च रोगम् ।  
कामं मदं तस्य तु सप्तमेन दुःखं मृतिं मृत्युगृहात्तदायुः ॥ २३ ॥

*Sloka 23.* The father's intelligence and tranquillity of mind should be deduced from the 5th house (from the Sun), his sufferings, injury, enemies and disease should be guessed from the 6th house; his love and passion from the 7th house, his misery, death and his longevity should be determined from the 8th house (from the Sun).

पुण्यं शुभं तत्पितरं शुभेन व्यापारमस्यैव हि कर्मभावात् ।  
लाभं ह्युपान्त्यात् क्षयमन्त्यभावाच्चन्द्रादिकानां फलमेवमाहुः ॥ २४ ॥

*Sloka 24.* All about the father's religious merit, his happiness and his father should be sought for from the 9th house (from the Sun); his occupation from the 10th house; his gains or income from the 11th and his expenditure from the 12th house (from the Sun). The effects of the 12 bhavas counted from the Moon, Mars, etc., (for the mother, brother etc.) should be similarly deduced.

तत्तद्भावात्कारकादेवमूहं तत्तन्मातृप्रापुषित्रात्मजाद्यम् ।  
तस्मिन् भावे कारके भावनाथे वीर्योपेते तस्य भावस्य सौख्यम् ॥ २५ ॥

*Sloka 25.* All details about one's mother, brother, father, son, etc. should thus be divined by a reference to

the particular bhava and the Karaka signified. When the lord of any bhava as well as its Karaka are both strong, one ought to predict good effects (happiness) to that bhava.

धर्मे सूर्यः शीतगुर्वन्धुभावे शौर्ये भौमः पञ्चमे देवमन्त्री ।

कामे शुक्रथाष्टमे भानुपुत्रः कुर्यात्तस्य क्लेशमित्याहुरन्ये ॥ २६ ॥

*Sloka 26.* The Sun in the 9th, the Moon in the 4th, Mars in the 3rd, Jupiter in the 5th, Venus in the 7th and Saturn in the 8th, will cause distress to the bhavas concerned ; so they say.

लग्नेश्वरो यद्भवनेशयुक्तो यद्भावगस्तस्य फलं ददाति ।

भावे तदीशे बलभाजि तेन भावेन सौख्यं व्यसनं बलोने ॥ २७ ॥

*Sloka 27.* The lord of the Lagna produces the effects pertaining to the bhava with whose lord he is conjoined, or the one occupied by him. If the bhava or its lord be strong, good will result from that bhava ; if weak, one has to expect only untoward things.

यद्भावप्रभुणा युतो बलवता मुख्याङ्गो लग्न-  
स्तद्भावानुभवं शुभं वितनुते यद्भावगस्तस्य च ।

संयुक्तो बलहीनभाजपतिना निन्धाङ्गभाजां फलं

कुर्यात्तद्विपरीतमेवमुदितं सर्वेषु भावेऽपि ॥ २८ ॥

*Sloka 28.* Whatever bhavas contain a number of benefic dots in the Ashtakavarga of the lord of the Lagna, the effects derived from these houses will be happy if the respective owners thereof are strong and are associated with the lord of the Lagna. Wherever there are a less number of such dots, the lord of the Lagna causes adverse effects if he be associated with the owners of these houses and if they are also weak. In the same way should all the bhavas be judged

दुःस्थानपस्तदितरस्वगृहस्थितयेत् स्वक्षेत्रभावफलमेव करोति नान्यत् ।  
मन्दो मृगे सुतगृहे यदि पुत्रमिद्विः पृष्ठाधिपत्यकृतदोषफलं च नात्र ॥

*Sloka 29.* If the lord of a दुःस्थान (Dusstthana) should occupy another house of his own, he will produce (in his dasa) the effects of only that house occupied by him as स्वक्षेत्र (Svākshetra) and not the effects due to the दुःस्थान (Dusstthana). For example, if Saturn should occupy Makara identical with the 5th bhava, there will be the acquisition of sons, and the untoward effects due as owner of the 6th house will not happen.

राशौ स्थितिर्मियो योगो दृष्टिः केन्द्रेषु संस्थितिः ।

त्रिकोणे वा स्थितिः पञ्चप्रकारो यन्ध ईरितः ॥ ३० ॥

॥ इति मन्त्रेश्वरविरचितायां फलदीपिकायां जातफलसारभूतभावचिन्ता नाम  
पञ्चदशोऽध्यायः ॥

*Sloka 30.* When two planets mutually occupy each the other's sign ; when two planets are together in one and the same house , when two planets are mutually aspecting each other , when two planets are 'occupying mutually Kendra positions, i. e., when they are 90° apart; when two planets are so situated that one is Trikona position to the other, i. e., when they are trine or 120° apart ; the above are the 5 kinds of connections recognised between the said two planets.

Thus ends the 15th Adhyaya on "Method of studying the effects of the Bhavas" in the work Phaladeepika composed by Mantreswara

॥ षोडशोऽध्यायः ॥

॥ रश्मादि द्वादशभावानां समुदायफलम् ॥

लग्ननशांशपतुल्यननुः स्याद्दीर्ययुतग्रहतुल्यतनुर्वा ।

चन्द्रसमेतनशांशपवर्णः कादिविलग्नविमक्तभगात्रः ॥ १ ॥

## Adhyaya XVI.

*Sloka 1.* The native will correspond in mien to the lord of the rising Navamsa, or his appearance will be like that of the planet that has the greatest strength. His hue will be like that of the lord of the Navamsa occupied by the Moon. His body and limbs will be commensurate in their proportions with the rising sign and other Rasas which are described as forming the head and other portions of कालपुरुष (Kalapurusha).

लग्नेशे केन्द्रकोणे स्फुटकरनिकरे खोचमे वा स्वमे वा  
 केन्द्रादन्यत्रसंस्थे निधनमनपे मौम्ययुक्ते विलग्रे ।  
 दीर्घायुष्मान्धनाढ्यो महितगुणयुतो भूमिपालप्रशस्तो  
 लक्ष्मीवान् सुन्दराङ्गो दृढतनुरभयो धार्मिकः सत्कुटुम्बी ॥२॥

*Sloka 2.* If the lord of the Lagna occupy a Kendra or a Kona with clear rays (uneclipsed) in exaltation or Swakshetra, when the lord of the 8th house is posited in a house other than a Kendra and when the Lagna is occupied by a benefic, the person born will be long-lived, rich, honoured, endowed with good qualities will be praised by the king, fortunate, possess beautiful limbs, be of good physique, fearless, virtuously disposed and will have a good family to support.

सत्संवन्धयुते कलेवरपतौ सद्ग्रामवासीऽथवा  
 सत्सङ्गं प्रचलप्रहेण सहिते विख्यातभूपाश्रयः ।  
 खोचस्थे नृपतिः स्वयं स्वगृहमे वज्रन्मभूमौ स्थितिः  
 सञ्चारश्चरमे स्थितिः सिरगृहे द्रव्यं द्विरूपं फलम् ॥ ३ ॥

*Sloka 3* If the lord of the Lagna be well associated, the person born will live in a good village or amidst good associations. When the associated planet is strong, he will be under the patronage of a renowned

king. If the planet should be in his own place the person will live in his own native place. He will always be on his legs if the planet be in a moveable house. He will be stationary in one place if the planet be in a fixed sign. The effect will be mixed if in a dual sign.

दिख्यातः किरणोज्ज्वले तनुपतौ सुखे सुखी वर्धनो

दुःस्थे दुःखमदृक्षनीचभरणे चामो निकृष्टस्थले ।

स्यस्यो जीयति शक्तिमत्सुदयभे रद्धिष्णुरूजस्वलो

निःशक्तौ निहतो विपद्भिरमकृत्स्नो भवेदातुरः ॥ ४ ॥

*Sloka 4* If at the birth of a person, the lord of the Lagna be of brilliant rays, the native will become famous, if the planet be well placed, the person will be a bestower of prosperity. But if he should occupy a दुस्थान (Dussthana), be in the house of a malefic or occupy his depression sign the native will reside amidst outcasts or vile people. If the lord of the Lagna should occupy the Lagna in strength, the person concerned will live relying on his own exertions, thrive well and will soon come to prominence. But if the planet concerned be without strength, the man will be overcome by calamities, will be afflicted often and often and suffer from disease.

अर्थस्वामिनि मुख्यभावजुषि सत्स्वर्थे कुटुम्बश्रिया

सर्वोत्कृष्टगुणो धनी च सुमुखी स्यादरदर्शी नरः ।

सम्बन्धे सवितुर्द्वितीयपतिना लोकोपकारक्षमां

विधामर्थमवाप्नुयादथ शनेः क्षुद्राल्पविद्यारतः ॥ ५ ॥

*Sloka 5* If the lord of the 2nd house be posited in the Lagna and benefic occupy the 2nd house, the person concerned will be endowed with the best qualities, have a prosperous family, will be rich, affable, and far

sighted. If the planet owning the 2nd bhava be connected with the Sun (*vide* XV-30, *supra*), the native will be able to be of much help to the public ; he will attain knowledge and wealth. If Saturn be the associated planet, the person's learning will be very insignificant and of a low order.

जैवे वैदिकधर्मशास्त्रनिपुणो बोधेऽर्थशास्त्रे पटुः

मृद्धारोक्तिपटुर्भृगोर्हिमरुचेः किञ्चित्कलाविद्भवेत् ।

कौजे क्रूरकलापटुश्च पिशुनो राहौ स्थिते लोहलः

केतोर्भ्रश्यदलीकृवाग्धनगतैः पापैश्च मूढोऽधनः ॥ ६ ॥

*Sloka 6.* If the associated planet be Jupiter, the person concerned will become a proficient in the sacred scriptures and code of laws ; if it be Mercury, he will be clever in politics ; if Venus, he will be versed in amorous topics ; if the Moon, he will know something of the arts ; if Mars, he will be an adept in works involving hard labour and will be a back-biter ; if Rahu, he will be lisping (will speak indistinctly) ; if Ketu, he will stumble and utter falsehoods. If all the malefics occupy the 2nd house, the person concerned will be a fool and without wealth.

बन्धो यदि स्यात्तनुर्गार्थनाथयोरन्योन्यराशिस्थिनयोर्वलाढ्ययोः ।

धैर्यं च शौर्यं सहजानुकूलतां प्राप्नोत्ययं माहसकार्यकृत्ताम् ॥ ७ ॥

*Sloka 7.* If the lord of the 3rd house be connected (*Vide* XI-30, *supra*) with the lord of the Lagna by their mutually occupying one another's places and be also strong, the native will be brave, valourous, and helpful to his brothers ; he will also be capable of accomplishing daring acts.

शौर्ये चलिनि सद्ग्रहयुक्ते कारकेऽपि शुभभावमुपेते ।

आतृद्विरथ वीर्यविहीने दुःस्थिते भवति सोदरनाशः ॥ ८ ॥

*Sloka 8.* If the lord of the 3rd house be strong and be associated with a benefic and if the Karaka of the bhava be also posited in a benefic house, the prosperity of the brothers is indicated. But should it be weak or badly placed, there will be loss of brothers

अशुभराशौ यदि कारकेऽपि शुर्कभूयानुनिरीक्षितौ चेत् ।

ओजो गृहः स्याद्यदि विक्रमाख्यः पुंभ्रातरस्त्वंश्वशाद्भवेयुः ॥ ९ ॥

*Sloka 9.* If both the Karaka as well as the lord of the 3rd bhava be posited in odd Rasis and be aspected by Jupiter, the Sun and Mars, and if the 3rd house also happen to be an odd sign, the native will have as many brothers as are revealed by the Navamsa.

दुःस्थाने सुखे क्षिण्यपि सतां योगेश्वरैर्वर्जिते

पापान्तःस्थितिमत्यसद्ग्रहयुते दृष्टे जनन्या मृतिः ।

एतौ द्वात्रपि वीर्यगौ शुभयुतौ दृष्टौ शुभैर्वन्धुगै-

मर्तुः सौख्यकरौ विधोश्च सुभगैः सोम्यैर्वदेत्तत्सुखम् ॥ १० ॥

*Sloka 10.* If at a birth, the lord of the 4th house as well as the Moon occupy a दुःस्थान (Dussthana-6th, 8th or 12th) and be devoid of a conjunction or aspect of benefics, or, being hemmed in between malefics, be also aspected by a malefic, the result will be the death of the mother. But, should the above two planets be strong and be associated with or aspected by benefics in the 4th house, the yoga will conduce to the mother's happiness. The happiness of the child should be divined by a reference to the benefics occupying favourable places reckoned from the Moon.



लग्नेशे सुखगोऽथवा सुखपतौ लग्ने तयोरीक्षणे

योगे वा शशिनस्तथा यदि करोत्यन्त्यां स्वमातुः क्रियाम् ।

अन्योन्यं यदि शत्रुनीचभजने पष्ठाष्टमे वा तयो-

र्मातुर्नोपकरोति नाश्वमये बन्धस्तयोर्ना न चेत् ॥ ११ ॥

*Sloka 11.* If the lord of the Lagna occupy the 4th house or the lord of the latter be in the Lagna and if the Moon should occupy or aspect either of these, the person born will certainly perform the mother's funeral rites. But if these two planets be posited in their mutually inimical or depression signs or the 6th and the 8th houses and are not in any way connected (*Vide XV.30, supra*) with each other (either by association or aspect), the person will not be able to do the last funeral rites for the mother at the time of her demise.

मातृभाजोक्तवद्वाच्यं पितृभ्रातृसुतादिषु ।

भाजकारकभावेशलग्नलग्नेश्वरैर्वेदेत् ॥ १२ ॥

*Sloka 12.* Just as what has been said about the mother from the 4th bhava, similar remarks should be made in the case of the father, brothers and sons from a reference to the respective Karakas of the bhavas concerned, the planet owning the bhava, the Lagna and its lord.

सुस्थौ सुपेशभृशुर्जा तनुबन्धुयुक्ता-

वान्दोलिकां जनपतेश्चरतां विधत्तः ।

स्वर्णाद्यनर्घमणिभूषणपट्टशय्या-

कामोपभोगकरणानि च गोगजाश्वान् ॥ १३ ॥

*Sloka 13.* The lord of the 4th house and Venus, if well placed in the Lagna and the 4th house, will confer on the native the honor of using a palanquin as his vehicle, a supremacy over leaders of men; they will also

lead to the acquisition to the native of gold and the like costly jewels ornaments, clothes, bed, and such other appendages as will facilitate sexual gratification, cows, elephants and horses

दुःस्थे सुखेशे कुजसूर्ययुक्ते सुखेऽपि वा जन्मगृहं प्रदग्धम् ।  
जीर्णं तमोमन्दयुतेऽरियुक्ते परैर्हतं गोक्षितिमाहनाद्यम् ॥ १४ ॥

*Sloka 14* If the lord of the 1st house be in a दु स्थान (Dussthana 6th, 8th or 12th) or if the 4th house be occupied by Mars and the Sun, the house of the native will be burnt. If Rahu or Saturn be in the 4th, the house will be old and dilapidated. If the 4th be occupied by an inimical planet, the house along with the cows, lands, vehicles, etc of the native will go into the possession of others

सौम्यक्षांशे सौम्ययुक्ते पञ्चमे वा तदीश्वरे ।  
वैशेषिकांशे सद्भावे धीमान्निष्कपटी भवेत् ॥ १५ ॥

*Sloka 15* If the 5th bhava be identical with a Rasi or Amsa owned by Mercury or occupied by that planet, the person born will be intelligent and open hearted. The same will be the case if the lord of the 5th house be well posited and has attained a वैशेषिकांश (Vaiseshikams.)

स्थितिः पापानां वा द्विपति बलयुक्त्वारिपतिना  
युतो वा दृष्टो वा यदि रिपुगृहे वा तनुपतिः ।  
अरीशः केन्द्रे वाऽप्यशुभखगसंगीक्षितयुतो  
रिपूणां पीडां द्वाग्भृशमपरिहार्यां त्रितनुते ॥ १६ ॥

*Sloka 16* (1) Malefics in the 6th, (2) the lord of the Lagna in the 6th in conjunction with or aspected by the lord of the 6th possessed of strength, (3) the lord of the 6th in a Kendra house in conjunction with or aspected by a malefic, will subject the native to constant and

intense annoyance from enemies and which cannot be easily remedied.

पष्ठेश्वरादतिबलिन्युदयाधिनाथे

सौम्यग्रहांशसहिते शुभदृष्टियुक्ते ।

सौख्येश्वरेऽपि सबले यदि केन्द्रकोणे-

प्वारोग्यभाग्यसहितो दृढगात्रयुक्तः ॥ १७ ॥

*Sloka 17.* If the lord of the Lagna be stronger than the lord of the 6th house and be posited in a Rasi or Amsa of a benefic and also be aspected by a benefic and if the lord of the 4th endowed with strength occupy a Kendra or a Kona, the person born will be hale and healthy being endowed with a strong constitution and will enjoy all comforts and happiness.

शत्रुनाथे तु दुःस्थाने नीचमूढारिसंयुते ।

तस्माद्गलाढ्ये लग्नेशे शत्रुनाशं रवौ शुभे ॥ १८ ॥

*Sloka 18.* If at a birth the lord of the 6th house be in a दु स्थान (Dusstthana), identical with its depression or inimical sign or eclipsed by the Sun's rays and if the lord of the Lagna be stronger and if the Sun be in the 9th house, the destruction of the enemies of the native may be declared

शत्रुनाशो रवौ शुभे is another reading

The translation will be "and if the 6th house be occupied by a benefic, the destruction of the enemies of the native .. .",

यद्भावेशयुतो वैरिनाथो यद्भावसंश्रितः ।

पष्ठस्थितो यद्भावेशस्ते भावाः शुभतां ययुः ॥ १९ ॥

|| *Sloka 19.* The following bhavas. viz., (1) that owned by the planet associated with the lord of the 6th house (2) that occupied by the lord of the 6th and (3)

{that owned by the planet in the 6th—these bhavas will conduce to the welfare of the native concerned

Some bool = read सक्ता for सुमता in the second line.

यत्संबन्धयुते सप्तमे तदीशे बलान्विते ।

पतिपुत्रवती साध्या भार्या सर्वगुणवृता ॥ २० ॥

*Sloka 20* If the 7th house be connected (*vide* XV 30, *muta*) with a benefic (either by association or aspect) and its lord be endowed with strength, the wife of the person born will be virtuously disposed, and will live happily with her husband being blessed with children and endowed with all good qualities

केन्द्रादन्यत्र रन्त्रेशे लग्नेशदुर्बले मति ।

नाधिर्न मित्रो न क्लेशो नृणामायुधिरं भवेत् ॥ २१ ॥

*Sloka 21* Persons in whose nativities the lord of the 8th house is posited in a house other than a Kendra and is also weaker than the lord of the Lagna should be declared to be long lived and free from anxieties, obstacles and miseries

धर्मे कुजे वा मूय ना दुःखे तन्नायके मति ।

पापमध्यगते नाऽपि पितुर्मरणमादिशेत् ॥ २२ ॥

*Sloka 22* If Mars or the Sun occupy the 9th house and the lord of the latter be in a दु स्थान (Dussthana) or between two malefics the effect will be the demise of the father of the native soon after his birth

दिना मूर्धे निशा मन्दे सुस्थे शुभनिरीक्षिते ।

धमशे यत्संबन्धयुक्ते चिरं जीवति तत्पिता ॥ २३ ॥

*Sloka 23* If the Sun in the case of a day birth or Saturn in the case of a night birth be well placed and respected by benefics, and if the lord of the 9th be also strong, the father of the native will live for a long time,

मन्दारयोः शीतरुचौ च सूर्ये त्रिकोणगे तज्जननीपितृभ्याम् ।  
त्यक्तो भवेच्छक्रपुरोहितेन दृष्टे तन्ज्जोऽस्ति सुखी चिरायुः ॥ २४ ॥

*Sloka 24.* If the two luminaries (the Sun and the Moon) be in trine to Saturn and Mars, the child will be abandoned by both the parents. But if the Moon be aspected by Jupiter the child will be long-lived and happy.

शनिर्मायाधिपः स्याच्चेच्चरस्थो न शुभेक्षितः ।  
सूर्ये दुःस्थानगेऽप्यन्यपितरं ह्युपजीवति ॥ २५ ॥

*Sloka 25.* If Saturn owning the 9th house occupy a moveable sign and be unaspected by benefics, or if the Sun be in a Dusstthana, the child concerned lives under the care of a foster-father.

धर्मं तदीशे वा मन्दयुक्ते दृष्टेऽपि वा चरे ।  
जातो दत्तो भवेन्नृनं व्ययेशे बलशालिनि ॥ २६ ॥

*Sloka 26.* If the 9th house or its lord being in a moveable sign is occupied or aspected by Saturn and if the lord of the 12th house be strong, the child born is sure to be adopted by another.

नमसि शुभस्वगे वा तत्पतौ केन्द्रकोणे  
बलिनि निजगृहोच्चे कर्मगे लग्ने वा ।

महितपृथुयशाः स्याद्धर्मकर्मप्रवृत्तिः

नृपतिसदृशभाग्यं दीर्घमायुश्च तस्य ॥ २७ ॥

*Sloka 27.* If a benefic planet occupy the 10th house and the lord of the latter in full strength be in a Kendra or Kona position identical with its Swakshetra or exaltation sign, or if the lord of the Lagna be in the 10th, the person concerned will be revered by all, widely renowned, and disposed to do always virtuous deeds. His affluence will be similar to that of a king and he will be long-lived.

ऊर्जस्वी जनवल्लभो दशमगे ध्येयं कुजे वा महत्  
 कार्यं साधयति प्रतापचटुलं खेशश्च सुस्थो यदि ।  
 सद्भाषारवतीं क्रियां वितनुते सौम्येषु सच्छ्लाघितां  
 कर्मस्थेष्वहिमन्दकेतुषु भग्नेष्वर्कमकारि नरः ॥ २८ ॥

*Sloka 28* If the Sun or Mars occupy the 10th house, the native concerned will be a great and mighty personage and liked by the people. If the lord of the 10th house should also be well placed, he will be able to accomplish large undertakings involving much valour and heroism. He will perform some beneficial acts commended by the good, if the 10th house be occupied by benefics. But if Rahu, Saturn and Ketu be posited in the 10th house, the result will be that the person concerned will do sinful and wicked acts.

लभेशे यद्भावनाथयुक्ते यद्भावगेऽपि वा ।  
 भावं तदनुरूपस्य वस्तुनो लाभगैरपि ॥ २९ ॥

*Sloka 29.* Note the following two bhavas: (1) the bhava owned by the planet associated with the lord of the 11th house and (2) the bhava occupied by the lord of the 11th. The (gain) acquisition of things (or objects) connoted by the bhavas concerned may be predicted. A similar guess may be made also through planets occupying the 11th house

व्ययस्थितो यद्भाववेशो व्ययेशो यत्र तिष्ठति ।  
 तस्य भावस्यानुरूपवस्तुनो नाशमादिशेत् ॥ ३० ॥

*Sloka 30.* Note the following two bhavas: (1) the bhava owned by the planet if any occupying the 12th house; (2) the bhava occupied by the lord of the 12th. The loss of things connoted by these two bhavas should be predicted.

॥ भावसिद्धिकाल ॥

भावेशस्थितभांशकोणमपि वा भावं तु वा लग्नपो  
 लग्नेशस्थितभांशकोणमुदयं वाऽप्याति भावाधिपः ।  
 संयोगेऽपि त्रिकोणेऽपि च तयोस्तद्भावसिद्धिं तदा  
 ब्रूयात्कारकयोगतस्तनुपतेर्लगाच्च चन्द्रादपि ॥ ३१ ॥

*Sloka 31* One ought to predict the success of a bhava (1) when the lord of the Lagna during his transit arrives at a sign which happens to be a Trikona sign to the Rasi or Amsa occupied by the lord of the bhava in question ; or (2) when the lord of the bhava transits a sign which is triangular to the sign or Amsa occupied by the lord of the Lagna, or (3) when the two lords (i.e., of the bhava and the Lagna) come in conjunction or aspect each other. The same event may likewise be predicted when the Karaka of the bhava in question comes during transit in conjunction with the lord of the Rasi containing the Lagna or the Moon

यद्भावेशस्थितभांशत्रिकोणस्थे गुरुर्यदा ।  
 गोचरे तस्य भावस्य फलप्राप्तिं विनिर्दिशेत् ॥ ३२ ॥

*Sloka 32* Find out the Rasi and Amsa occupied by the lord of the bhava under consideration. When Jupiter in his transit comes in trine to this Rasi or Amsa, the realisation of the (good) effect of the bhava may be expected.

लग्नारिनाथयोगे तु लग्नेशादुर्वले रिपौ ।  
 तदा तद्वशगः शत्रुर्निपरीतमतोऽन्यथा ॥ ३३ ॥

*Sloka 33.* Whenever the lords of the Lagna and the 6th house come in conjunction, (while in transit) the enemy of the native will come under his control if the

lord of the 6th house is weaker than the lord of the Lagna. Otherwise, the contrary will be the result.

यद्भावपस्य तनुपस्य भवत्यस्तिवा-

त्तत्कालश्चतुर्वशतोऽस्मिृतिम्वितो वा ।

स्पर्धां तदा वदतु तेन च गोचरस्थ-

स्तद्वत्सुहृत्वमपि संयुतिमैत्रतश्च ॥ ३४ ॥

*Sloka 34.* If there should be enmity between the lord of a bhava and that of the Lagna due to natural or temporal causes, or their being posited in the 6th and 8th places with respect to each other, envy, rivalry or jealousy will arise to the native at the time when the planet in its transit passes through that bhava. But if there should be friendship between the aforesaid two planets, one ought to predict new friendship being caused at the time when the planet transits this bhava.

लप्रेक्ष्यद्भावपयोस्तु योगो यदा तदा तत्फलमिद्विकालः ।

भावेशवीर्यं शुभमन्यथान्यलुग्राच्च चन्द्रादपि चिन्तनीयम् ॥३५॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां एकाद्विंशोऽध्यायः समाप्तः ।

*Sloka 35.* Whenever the lord of the Lagna comes in conjunction (while in transit) with the lord of any particular bhava under consideration, the success (or gain) of the bhava may be expected if the lord of the bhava be strong. Otherwise the effect will be different. Similar scrutiny may also be made by reckoning from the Moon instead of from the Lagna.

Thus ends the 16th Adhyaya on "the general effects of the 12 bhavas" in the work Phaladeepika composed by Mantreswara.



## ॥ सप्तदशोऽध्यायः ॥

॥ निर्याणप्रकरणम् ॥

तत्तद्भावादष्टमेशस्थितांशे तत्त्रिकोणगे ।

व्ययेशस्थितभांशे वा मन्दे तद्भावनाशनम् ॥ १ ॥

Adhyaya XVII.

*Sloka 1.* With respect to any bhava, when Saturn in his transit should arrive at the Rasi and Navamsa occupied by the lord of the 8th or the 12th house reckoned from that bhava, the total destruction of that bhava should be expected. The same will be the case if Saturn transits houses that are triangular to the two lords.

॥ निर्याणशनि ॥

रन्त्रेशो गुलिको मन्दः खरद्रेकाणपोऽपि वा ।

यत्र तिष्ठति तद्भांशत्रिकोणे रजिजे मृतिः ॥ २ ॥

*Sloka 2.* Ascertain the Rasi and Navamsa occupied by (1) the lord of the 8th house (2) Gulika (3) Saturn or (4) the lord of the 22nd decanate (counted from that of the Lagna) When Saturn transits that Rasi and Navamsa or its triangular position, death may happen

उद्यद्गणनाथस्य तथा रन्त्राधिपस्य च ।

रन्त्रद्रेकाणपस्यापि भांशकोणे गुरौ मृतिः ॥ ३ ॥

*Sloka 3* Find the lord of the decanate that is rising. Find also the lord of the 8th house as also that of the 22nd decanate. When Jupiter transits the Rasi and Vamsa occupied by any of these 3 planets, or its triangular position, death may take place

स्वस्फुटद्वादांशे वा रन्त्रेशस्थनवांशके ।

लपेशस्थनवांशे वा तत्त्रिकोणेऽपि वा मृतिः ॥ ४ ॥

*Sloka 4.* When Jupiter transits (1) the Rasi whose Dwadasamsa is rising, (2) the Navamsa Rasi occupied by the lord of the 8th house, or (3) the Navamsa Rasi occupied by the lord of the Lagna or their Trikona positions, death may be expected.

मवाशेडने in another reading in the 2nd line.

रन्ध्रप्रमोर्वा भानोर्वा भांशकोणं गते विधौ ।  
मृतिं वदेत्सर्वमेतल्लग्नान्द्राच चिन्तयेत् ॥ ५ ॥

*Sloka 5.* When the Moon transits the Rasi and Navamsa occupied by the lord of the 8th house or the Sun, death may take place. All (the above stated) these should be considered (by reckoning) either from the Lagna or from the Moon.

लग्नेशहीनयमकण्टकभांशकोणं  
प्राप्तेऽथवा शुनिविहीनहिमांशुभांशम् ।  
याते गुरौ खमरणन्त्वथ राहुहीन-  
भूषणुभांशकगुरौ सहजप्रणाशः ॥ ६ ॥

*Sloka 6.* Subtract the figures of Yamakantaka from those of the lord of the rising sign. Subtract the figures of the Moon from those of Saturn. Find out the Rasi and its Navamsa indicated by each of these differences. When Jupiter transits the Rasi and Navamsa indicated in either of these results or their Trikona position, the native's death will take place. Subtract the figures for Mars from those of Rahu. When Jupiter comes to occupy the Navamsa in the Rasi thus indicated by the difference, the death of a brother may happen.

भानोः कण्टकवर्जितस्य भवनांशे वा त्रिकोणे गुरौ  
तातो नश्यति कण्टकोनगुलिकर्षांशत्रिकोणे जर्ना ।

अकोनेन्दुगृहांशकोणगुरौ चन्द्रोनमन्दात्मज-

क्षेत्रेशेऽप्यथवा त्रिकोणगृहगे मन्दे जनन्या मृतिः ॥ ७ ॥

*Sloka 7.* Subtract the figures for Yamakantaka from those of the Sun. When Jupiter transits the Rasi and its Navamsa thus found or its triangular position, the death of the father may happen. Subtract the figures for Mandi from those of Yamakantaka. When Saturn transits the Rasi and Navamsa thus found or its triangular position the same event may happen. Subtract the figures of the Moon from those of the Sun, during Jupiter's transit through the Rasi and Navamsa thus indicated or its triangular position, the death of the mother may come to pass. The same event may also happen when Saturn passes through the Rasi and Navamsa indicated by subtracting the figures of Saturn from those of the Moon, or its triangular position. (जा. पा. XII-80).

वदेत्प्रत्यरनक्षत्रनाथाच्च यमकण्टकम् ।

त्यक्त्वा तद्भवने कोणे गुरौ पुत्रविनाशनम् ॥ ८ ॥

*Sloka 8.* Subtract the figures of Yamakantaka from those of the planet ruling the 5th star reckoned from the natal one. When Jupiter transits the house indicated by the result or its Trikona position, the son's death may be expected.

॥ स्वमरणनिर्णयः ॥

लग्नार्कमान्दिस्फुटयोगराशेरधीश्वरो यद्भवनापगस्तु ।

तद्राशिसंस्थे पुरुहूतवन्द्ये तत्कोणगे वा मृतिमेति जातः ॥ ९ ॥

*Sloka 9.* Find the house occupied by the lord of the sign indicated by the aggregate of the figures for the Lagna, the Sun and Mandi. When Jupiter arrives in

his progress through the orbit at the Rasi found as above or in a triangular sign thereof, the native meets with death.

मान्दिस्फुटे भानुसुतं विशोध्य राश्यंशकोणे रविजे मृतिः स्यात् ।  
धूमादिपञ्चग्रहयोगराशिद्रेकाण्यतेर्जसुते च मृत्युः ॥ १० ॥

*Sloka 10.* Subtract the figures for Saturn from those of Mandi and find out the Rasi and its Navamsa indicated by the difference. When Saturn arrives at a triangular position from this Navamsa of the Rasi thus found, death will take place. The same event may also happen when Saturn arrives at the particular Drekkana of the particular Rasi indicated by the aggregate of the figures of the five Upagrahas reckoned from Dhuma.

विलग्नमान्दिस्फुटयोगभांशं निर्याणमासं प्रवदन्ति तज्ज्ञाः ।  
निर्याणचन्द्रो गुलिकेन्दुयोगो लग्नं विलग्नार्किसुतेन्दुयोगः ॥ ११ ॥

*Sloka 11.* Find out the Rasi and its Navamsa indicated by the sum total of the figures for the Lagna and Mandi. The Rasi and its Navamsa, say the Astrologers, will give the clue to the particular month and the portion thereof in a year in which a person's death may be expected to happen; (i. e., when the Sun arrives at this particular Rasi and the particular Navamsa thereof the person will die). The Moon at the time of the decease will occupy the Rasi indicated by the total of the figures for Mandi and the Moon; and the rising sign will be that denoted by the total of the figures for the Lagna, Mandi and the Moon.

मान्दिस्फुटोदितनवांशगतेऽमरद्वय तद्द्वादशांशसहिते दिननाथसूनी ।  
द्रेकाणकोणभवने दिनपे च मृत्युर्लग्नेन्दुमान्दियुतभेशगतोदये स्यात् ॥

*Sloka 12* Ascertain the Navamsa, the Dwadasamsa and the Drekkana indicated by the figures for Mandi. When Jupiter arrives at the Navamsa, Saturn at the Dwadasamsa and the Sun at a triangular sign from the Drekkana in question, and the rising Navamsa is that denoted by the aggregate of the figures for the Lagna, the Moon and Mandi, death will take place.

मादिदुतमाशगतो यदि स्यात् १३ १० other read ag in the 4th pa (Padar)  
The translation will be "or when the Sun transits the Rasi and Amsa denoted by the aggregate of the figures

गुलिर्न रविधनुं च गुणित्वा नवसंख्यया ।  
उभयोरैक्यराश्यंशगृह्ये रविजे मृतिः ॥ १३ ॥

*Sloka 13* Multiply by 9 the figures for Mandi and Saturn. Add the two products and find out the particular Rasi and its Navamsa which the total indicates. When Saturn passes through this death will happen.

स्फुटे विलम्बनाथस्य विशोध्य यमरुष्टरम् ।  
तद्वाशिनवभाग्ये जीवे मृत्युर्न संशयः ॥ १४ ॥

*Sloka 14* Subtract the figures of Yamakantaka from those of the rising sign and find out the Rasi and its Navamsa indicated by the difference. When Jupiter comes to occupy this Navamsa in the Rasi thus found, death will take place without doubt.

पष्ठावसानरन्ध्रेशस्फुटैक्यभवनं गते ।  
तत्त्रिकोणोपगमे वाऽपि मन्दे मृत्युमयं नृणाम् ॥ १५ ॥

*Sloka 15* Find out the sign of the zodiac indicated by the sum total of the figures for the lords of the 6th, the 12th and the 8th bhavas. When Saturn is in this house or in a triangular sign from it, death has to be apprehended.

उद्यद्गाणपतिराशिगते सुरेह्ये

तस्य त्रिकोणमपि गच्छति वा विनाशम् ।

रन्ध्रत्रिभागपतिमन्दिरगेश्व मन्दे

प्राप्ते त्रिकोणमथवास्य वदन्ति मृत्युम् ॥ १६ ॥

*Sloka 16* Find the Rasi, etc. occupied by the lord of the decanate that is rising. When Jupiter transits this position or its Trikona the native meets with death. When Saturn transits the house or its Trikona owned by the lord of the decanate of the 8th house, the same event may be predicted.

पिलग्रजन्माष्टमराशिनाथयोः स्वरत्रिभागेश्वरयोस्तयोरपि ।

शशाङ्कमान्द्योरपि दुर्बलांशत्रिकोणगे सूर्यसुते मृतिर्भवेत् ॥ १७ ॥

*Sloka 17.* Find where the planets owning (1) the 8th house and (2) the 32nd decanate, both counted from the Lagna as well as the Moon, are posited. Find also if the Moon or Mandi occupy a weak Navamsa. When Saturn transits a Trikona position to any of the above places, death may happen.

लग्नाधिपस्थितनमंशकराशितुल्यं रन्ध्राधिपस्य गृहमापतिते घटेशे ।

तस्मिन्मरणयोगमनेकशास्त्रमंधुण्णखिन्नमतिभिः परिकीर्तितं तत् ॥

*Sloka 18* Find the Rasi representing the Navamsa occupied by the lord of the Lagna. See how far it is removed. When Saturn transits a Rasi so far removed from the Rasi owned by the lord of the 8th house, death may happen, say those conversant with the various schools of astrology.

शशाङ्कसंयुक्तदृगाणपूर्वतः स्वरत्रिभागेश्वरगृहं गतेऽपि वा ।

त्रिकोणगे वा मरणं शरीरिणां शशिन्यथ स्यात्तनुरन्ध्ररिः फले ॥ १९ ॥

*Sloka 19.* Death may also happen when the Moon

in her transit passes through the first portion of the decanate in which the Moon at the time of birth, is posited or through the Rasi owned by the lord of the खर (Khara 22nd) decanate or their Trikona positions or through the Lagna Rasi the 8th house or the 12th house

निधनेश्वरगतराशौ भानाविन्दौ तु भानुगतराशौ ।

निधनाधिपसंयुक्ते नक्षत्रे निर्दिशेन्मरणम् ॥ २० ॥

*Sloka 20* When the Sun and the Moon transit through the Rasi occupied by the lord of the 8th house or through the Rasi occupied by the Sun and through the asterism occupied by the lord of the 8th house, demise will happen

यो राशिगुलिकोपेतः तत्त्रिकोणगते शनौ ।

मरणं निश्चिज्जातानां दिग्गजानां तदस्तके ॥ २१ ॥

*Sloka 21.* When Saturn transits (1) the Rasi occupied by Gulika or its trines in the case of those born in the night or (2) the 7th Rasi therefrom in the case of those born in the day, death may happen

गुरुराहुस्फुटैक्यस्य राशिं यातो गुरुर्यदा ।

तदा तु निधनं विधात्तत्त्रिकोणगतोऽथवा ॥ २२ ॥

*Sloka 22* When Jupiter in his transit passes through the Rasi, etc. indicated by the sum of the figures for Jupiter and Rahu or through its trines, death may be apprehended

अष्टमस्य त्रिभार्गाशयतिष्ठितगृहं शनौ ।

तदीशनवभार्ग्वं गते वा मरणं भवेत् ॥ २३ ॥

*Sloka 23* When Saturn goes to a house occupied by the lord of a decanate of the 8th house from the Lagna, death may happen. The same event may be expected when Saturn passes through the Rasi owning

the Navamśa occupied by the lord of the house in which is the owner of the decanate referred to above.

जन्मकाले शनौ यस्य जन्माष्टमपत्तेरपि ।

राशेरंशकराशेर्वा त्रिकोणस्थे शनौ मृतिः ॥ २४ ॥

*Sloka 24* When Saturn in his transit passes through the Rasi and Amsa occupied by him at birth or its trines, death may be expected. The same event may be apprehended when Saturn transits the Rasi and Amsa occupied by the lord of the 8th house or its trines.

निशीन्दुराशौ चेज्जन्म मान्दिभेऽग्रे शनौ मृतिः ।

दिवाकर्म चेत्तद्यनत्रिकोणे वा शनौ मृतिः ॥ २५ ॥

*Sloka 25* If the birth be at night, and the Lagna be in the Rasi occupied by the Moon, death will happen when Saturn transits through the Rasi and Amsa occupied by Mandi, if the birth be at day and the Lagna be in the Rasi occupied by the Sun, death may be expected when Saturn transits the Rasi and Amsa which is the 7th, the 5th or the 9th from that occupied by Mandi.

रन्तेश्वराद्यावति भे मान्दिस्तावति भे ततः ।

शनिश्चेन्मरणं ब्रूयादिति सद्गुरुभाषितम् ॥ २६ ॥

*Sloka 26* Ascertain how far Mandi is removed from the lord of the 8th house. When Saturn in his transit arrives at a Rasi so far removed from Mandi, death may happen, so say the eminent astrologers.

जन्मकालीनभृगुजात्कामशत्रुव्यये रवौ ।

मरणं निश्चितं ब्रूयादिति सद्गुरुभाषितम् ॥ २७ ॥

*Sloka 27* When the Sun transits the 6th, the 7th or 12th place reckoned from Venus at birth, death is sure to happen, so say the eminent astrologers.



तिष्ठन्त्यष्टमरिः कपटपतयो रन्ध्रत्रिभागेऽथो

मान्दिर्यद्भवनेषु तेष्वपि गृहेष्वाकीर्णसूर्येन्दवः ।

सर्वे चारवशात्प्रयान्ति हि यदा मृत्युस्तदा स्यान्नृणां

तेषामंशवशाद्दन्तु निधनं तत्तत्रिकोणेऽपि वा ॥ २८ ॥

॥ इति मन्त्रेश्वरविरचितायां फलदीपिकायां नियोगभावो नाम सप्तदशोऽध्यायः ॥

*Sloka 28.* Find out where the following planets are posited at a birth: (1) the lord of the 5th (2) the lord of the 12th, (3) the lord of the 6th, (4) the lord of the 8th house decanate, i. e., the 22nd decanate and (5) Mandi. When Saturn, Jupiter, the Sun and the Moon in their transits pass through these houses, death may take place. The same may also happen when these transit the Navamsas of the five grahas stated above or their Trikona positions.

Thus ends the 17th Adhyaya on "Exit from the World" in the work Phaladeepika composed by Mantreswara.

## ॥ अष्टादशोऽध्यायः ॥

॥ द्विप्रहयोगफलम् ॥

तिग्मांशुर्जनयत्युपेक्षसहितो यन्त्राश्मकारं नरं

भौमेनाघरतं बुधेन निपुणं धीकीर्तिसौरयान्वितम् ।

क्रूरं वाक्पतिनान्यकार्यनिरतं शुकेण रक्षायुधै-

र्लब्धस्त्वं रविजेन धातुकुशलं भाण्डप्रकारेषु वा ॥ १ ॥

Adhyaya XVIII.

*Sloka 1.* If, at the birth of any person, the Sun be in conjunction with the Moon, he will be skilled in machinery and stone work; if the Sun be in conjunction with Mars, the person born will be intent in doing sinful deeds; if he be associated with Mercury, the person will be

clever, intelligent, famous and happy. If the Sun be in conjunction with Jupiter, the person born in the yoga will be cruel and interested in other people's work. If the Sun and Venus be together at a birth, the person concerned will earn money as an actor or by the use of weapons. If the Sun be associated with Saturn, the person born will be clever in working in metals or in various sorts of merchandise.

कृटरन्यासचकुम्भपण्यमशिरं मातुः सचक्रः शशी

सङ्गः प्रश्रितनास्यमर्यनिपुणं सोभाग्यकीर्त्यान्वितम् ।

विक्रान्तं बलमुख्यमस्थिरमतिं निचेध्वरं साङ्गिरा

बन्धनां ससितः क्रियादिकुशलं सार्किः पुनर्भूतम् ॥ २ ॥

*Sloka 2* If the Moon be in conjunction with Mars, the person born will be a dealer in hammers, ploughs or other rough instruments, women, drinks and earthen jars. He will be disobedient to his mother. If the Moon be associated with Mercury, the man born in the yoga will be sweet tongued, clever in interpreting, and endowed with good luck and fame. When the Moon is in conjunction with Jupiter, the person born will be over powering (his enemies), but fickle minded, he will be a chief of his family and wealthy. When Venus is associated with the Moon, the person born will be an adept in weaving, tailoring and dyeing of cloths. If the Moon be in conjunction with Saturn, the person born will be the son of a widow remarried.

मूलादिस्नेहकृटैर्व्यवहरति वणिग्नाड्योद्धा मसौम्ये

पुर्यध्यक्षः मजीवे भवति नगपतिः प्राप्तपित्तो द्विजो वा ।

गोपो महोऽथ दक्षः परयुवतिस्तो द्यतकृत्मासुरेज्ये

दुःखार्तोऽमत्यसन्धः ममपितृनयै भूमिजे निन्दितश्च ॥ ३ ॥

*Sloka 3.* If Mars and Mercury be together, the person born in the yoga will be a dealer in herbs, plants, barks, oils and drugs. He will be clever in boxing. When Mars is in conjunction with Jupiter, the person born will be a leader of a city, or a king or a wealthy Brahmin. The effect of Venus and Mars being together at a birth will be that the person born will be a shepherd, a wrestler, skilful, addicted to other people's wives, or a gambler. If Mars be in conjunction with Saturn at the birth of a person, he will be miserable, untruthful and despised by all.

सौम्ये रङ्गचरो बृहस्पतियुते गीतप्रियो नृत्यविद्

वाग्मी भूगणपः सितेन मृदुना मापापदुर्लम्पटः ।

सद्वियो धनदारवान् बहुगुणः शुक्रेण युक्ते गुरौ

ज्ञेयः श्मश्रुकरोऽसितेन घटकृज्जातोऽन्नकारोऽपि वा ॥ ४ ॥

*Sloka 4.* When Mercury and Jupiter are in conjunction, the person born will be an actor, fond of music and versed in the art of dancing. If Venus be in conjunction with Mercury, the person born will be eloquent, possess lands, and will become a head of an assembly. If Saturn be associated with Mercury, the person born will be clever in cheating others and addicted to licentious pleasures. The man at whose birth Jupiter and Venus occupy one house will have good learning, possess wealth and wife and have many good qualities. If Jupiter and Saturn be together at a birth, the person affected by the yoga will be a barber, a potter or a cook.

रङ्गकः is another reading for रम्पटः in the 2nd line.

असितसितसमागमेऽल्पचक्षुर्धुवतिसमाश्रयसम्प्रवृद्धवित्तः ।

भवति च लिखिपुस्तकचित्रवेत्ता कथितफलैः परतो विकल्पनीयाः ॥

*Sloka 5* If Venus and Saturn be together at a birth, the person affected by the yoga will be short sighted, will get his wealth augmented through a young woman (His marriage will be a keynote to financial success) He will be skilled in writing and painting If more than two planets occupy a house, prediction should be made by combining the effects described for the several possible pairs of planets constituting the yoga

॥ चन्द्रदृष्टिफलम् ॥

भूपो निद्वान् भूपतिर्भूपतुल्यश्चन्द्रे मेमे मोषको निर्धनश्च ।  
निस्स्रः स्तेनो लोकमान्यो महीशः स्वात्यः प्रेष्यश्चापि दृष्टे कुजाद्यैः ॥

*Sloka 6.* If the Moon in Mesha be aspected by Mars, the person born will be a king, if by Mercury, he will be learned, if by Jupiter, he will be a king if by Venus, he will be equal to a king, if by Saturn, he will be a thief, and if by the Sun, he will be poor The Moon in (Taurus) Vrishaba, aspected by Mars and other planets in order will make the person born (1) poor, (2) thievish, (3) respected by other men, (4) a king, (5) wealthy and (6) a servant respectively

युग्मस्थेऽयोजीतिभूपजघृष्टाश्चन्द्रे दृष्टे तन्तुरायोज्यन्ती च ।  
स्वर्क्षे योधप्राणमरिखितीशा लोहाजीपो नेत्ररोगी क्रमेण ॥ ७ ॥

*Sloka 7.* If the Moon occupy Mithuna and be aspected by Mars and other planets, the person concerned will be (1) transacting business in iron instruments, (2) a king, (3) learned, (4) fearless, (5) a weaver and (6) poor respectively The Moon in Kataka if aspected by Mars and other planets will make the person born (1) a warrior, (2) learned, (3) a wise man, (4) a king, (5) a dealer in iron, copper, etc, and (6) a sufferer from eye disease

राजा ज्योतिर्विद्वन्नाह्यो नरेन्द्रः सिंहे चन्द्रे नापितः पार्थिवेन्द्रः ।  
दक्षो भूपः सैन्यपः कन्यकायां निष्णातः स्याद्भूमिनाथश्च भूपः ॥

|| Sloka 8 If the Moon occupies Simha and is aspected by Mars and other planets, the person born will be (1) a king, (2) an astrologer (3) wealthy, (4) a king, (5) a barber and (6) a king respectively. If at a birth the Moon be in Kanya and be aspected by Mars and other planets, the person born will be (1) clever, (2) a king, (3) head of an army, (4) skilful in all matters, (5) a king, and (6) a king respectively.

शठो नृपस्तौलिनि रुक्मकारश्चन्द्रे वणिक् स्यात्पिशुनः खलश्च ।  
कीटे नृपो युग्मपिता महीशः स्याद्वस्त्रजीरी विकृताङ्गभित्तः ॥ ९ ॥

Sloka 9 The effect of the Moon in Tula being aspected by Mars and other planets will in their order make the person born (1) a rogue, (2) a king, (3) a man working in gold (gold smith), (4) a trader, (5) a tale bearer, and (6) wicked respectively. If the Moon be in Vrischika and is aspected by Mars and other planets taken in order, the person born will be (1) a king, (2) a father of twins, (3) a king (4) a washerman (5) one defective of some limb, and (6) moneyless respectively.

शत्रुजीवा and शलजीवा are two other readings for वस्त्रजीरी in the fourth quarter of the sloka

धूर्तो हयाङ्गे स्वजनं जनेशं नरौघमाश्रित्य शठः सदम्भः ।  
भूपो नरेशः क्षितिपो त्रिषथिद्वनी दण्डो मकरे हिमांशुः ॥ १० ॥

Sloka 10 If, at the time of birth, the Moon occupies Dhanus and be aspected by Mars, the person concerned will be a cheat, if aspected by Mercury, he will protect his kinsmen, if aspected by Jupiter, he will be a ruler of the earth, if by Venus, he will be a superior

to many people; if by Saturn, he will be a rogue ; and if by the Sun, he will be an arrogant fellow. If at the time of birth the Moon occupies Makara and is aspected by Mars and other planets in their order, the person born will be (1) a king (2) a king (3) a king (4) a learned or wise man (5) wealthy and (6) poor respectively.

कुंभेऽन्यदारनिरतः क्षितिपो नरेन्द्रो  
 वेशपापतिर्नृपरो हिमगौ नृमान्यः ।  
 अन्त्येऽपकृत्पटुमतिर्नृपतिश्च विद्वान्  
 दोषैकहृन्दुरितकृच्च कुजादिदृष्टे ॥ ११ ॥

*Sloka 11* If at the time of birth the Moon occupies Kumbha and is aspected by Mars and other planets taken in order, the person concerned will be (1) addicted to other people's wives, (2) a king, (3) lord of men, (4) one fond of women not his own, (5) best of kings and (6) respected by men, respectively. If the Moon occupies Mēna and is aspected by Mars and other planets taken in order, the person born will be (1) a sinner, (2) witty, (3) a king, (4) a learned man, (5) one intent on doing what is sinful and (6) a sinner respectively.

॥ अंशे चन्द्रस्य दृष्टिफलम् ॥

आरक्षको वधरुचिः कुशलश्च युद्धे  
 भूपोऽर्थगान्कलहकृत्क्षितिजांशसंस्थे ।  
 मूर्खोऽन्यदारनिरतः सुकपिः मितांशे  
 सत्कान्यकृतसुखपरोऽन्यकलत्रगम्य ॥ १२ ॥

*Sloka 12.* If at a person's birth the Moon occupy a Navamśa of Mars and be aspected by the Sun, the person will be a watchman of a city ; if the Moon in the above position be aspected by Mars, he will be fond of killing ; if by Mercury, he will be skilled in close fighting .

if by Jupiter, he will be a king; if by Venus, he will be rich; and if by Saturn, he will promote quarrels. If at the time of birth, the Moon be in a Navamsa of Venus and be aspected by the Sun, the person concerned will be a fool; if by Mars, he will be addicted to other people's wives; if by Mercury, he will be a good poet; if by Jupiter, he will be the author of good literary works; if by Venus, he will be intent on having all comforts; and if by Saturn, he will unite with other people's wives.

यौधे हि रङ्गचरचोरकर्वान्द्रमन्त्रि-

गेयज्ञशिल्पनिपुणः शशिनि स्थितेऽंशे ।

स्वांशेऽल्पगात्रधनलुब्धतपस्विमुखः

स्त्रीप्रेम्यकृत्यनिरतश्च निरीक्ष्यमाणे ॥ १३ ॥

*Sloka 13.* If at the time of birth the Moon occupy a Navamsa of Mercury and be aspected by the Sun, the person concerned will be an actor, if by Mars, he will be a thief, if by Mercury, he will be the chief of poets; if by Jupiter, he will be a minister; if by Venus, he will be skilled in music; and if by Saturn, he will be skilled in mechanical arts. If at the time of birth, the Moon occupies his own Navamsa and be aspected by the Sun, the person concerned will be lean in person, if by Mars, he will be avaricious; if by Mercury, he will be practising penance; if by Jupiter, he will become an important personage; if by Venus, he will be a servant under a woman; and if by Saturn, he will be devoted to his duties

सक्रोधो नरपतिसंमतो निधीशः मिहांशे प्रभुरसुतोऽतिहिंसकर्म ।

जीवांशे प्रथितबलो रणोपदेष्टा हास्यज्ञः सचिवविक्रामवृद्धशीलः ॥ १४

*Sloka 14.* If at the time of birth, the Moon be in a Navamsa of Simha and be aspected by the Sun, the person concerned will be of an angry temper; if by Mars,

he will be a friend of the king; if by Mercury, he will become the lord of a hidden treasure; if by Jupiter, he will become a great lord; if by Venus, he will be childless; and if by Saturn, he will do cruel acts. If at the time of birth the Moon be in a Navamsa of Jupiter and be aspected by the Sun, he will be a man of reputed valour; if by Mars, he will be versed in fighting; if by Mercury, he will be witty; if by Jupiter, he will be a minister; if by Venus, he will be without lust; and if by Saturn, he will be virtuously disposed.

अल्पापत्यो दुःखितः सत्यपि स्वे मानासक्तः कर्मणि स्वेऽनुरक्तः ।  
दुष्टस्त्रीष्टः कोपनश्चाकिंभागे चन्द्रे भानौ तद्वदिन्द्रादिदृष्टे ॥ १५ ॥

*Sloka 15.* If at the time of birth the Moon should occupy a Navamsa of Saturn and be aspected by the Sun, the person concerned will have a very limited number of children; if by Mars, he will lead a miserable life even though wealthy, if by Mercury, he will be haughty; if by Jupiter, he will be devoted to his duty; if by Venus, he will be fond of wicked women; and if by Saturn, he will be irascible. In the same manner should be predicted the effects resulting from the Sun in the several Navamsas being aspected by the Moon and other planets.

सूर्यादितोऽत्रांशफलं यदिष्टं ज्ञेयं नवांशस्य फलं तदेव ।

राशीक्षणे यत्फलमुक्तमिन्द्रोस्तद्वादशांशस्य फलं हि वाच्यम् ॥ १६ ॥

*Sloka 16.* What has been declared here (in Slokas 12-15) as अंशफल (Amsaphala) due to the Moon being posited in the Amsas of the Sun and other planets should be understood to be the effects derived from the Navamsa division. The effects that have been declared as resulting from the Moon in the several signs being aspected by the various planets should be stated as applying in the case of the Dwadasamsas also.



वर्गोत्तमस्वपरगेषु शुभं यदुक्तं तत्पुष्टमध्यलघुताऽशुभमुत्क्रमेण ।  
वीर्यान्वितोऽशुक्लपतिर्निरुणद्धि पूर्वं राशीक्षणस्य फलमंशफलं ददाति ॥

॥ इति मन्त्रेश्वरविरचिताया फलदीपिकाया द्विग्रहयोगफल नाम अष्टादशोऽध्यायः ॥

*Sloka 17.* The good effects described above will be full, middling and little according as the Moon occupies a Vargottama, his own Navamsa or the Navamsa of another planet. In the case of bad effects, it will be the reverse. Again, if the lord of the Navamsa occupied by the Moon be strong, the effects described for the Moon in the several signs and aspected by the several planets will be nullified, and only those effects due to the Moon's occupying the particular Navamsa subject to the particular planetary aspect will come to pass.

Thus ends the 18th Adhyaya on 'Conjunctions of two planets in the work Phaladeepika composed by Mantreswara

## ॥ एकोनविंशोऽध्यायः ॥

भक्त्या येन नवग्रहा बहुभिधैराराधितास्ते चिरं  
सन्तुष्टाः फलबोधहेतुमदिदं न्मानुग्रहं निर्णयम् ।  
ख्याता तेन पराशरेण कथिता संगृह्य होरागमात्  
सारं भूरिपरीक्षयातिफलितं रक्ष्ये महारूपां दशाम् ॥ १ ॥

### Adhyaya XIX.

*Sloka 1* The nine planets who were worshipped in many ways with devotion for a long time by sage Parasara, having been pleased, bestowed upon him the knowledge of accurately determining their effects (on births in this world). Being convinced after many tests that they are unfailing, I take out only the essence from

the astrological scriptures containing his famous sayings and set forth the famous 'Maha Dasa'

अग्न्यादितारपतयो रविचन्द्रभौम-

मर्षामरेव्यशनिचन्द्रजकेतुशुक्राः ।

तेने नटः मनिजया चटुधान्यसौम्य-

स्थाने नखा निगदिताः शरदस्तु तेषाम् ॥ २ ॥

*Sloka 2* Count the stars from Krittika in groups of nine. The planets presiding over the dasas belonging to the nine stars composing each group are respectively the Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus, and their respective years are 6, 10, 7, 18, 16, 19, 17, 7 and 20.

ऋक्षस्य गम्या घटिका दशान्दनिष्ठा नताप्ता स्वदशान्दमंख्या ।

रूपैर्नगैः संगुणयेन्नतेन हतास्तु मासा दिवसाः क्रमेण ॥ ३ ॥

*Sloka 3* At the time of birth, find out the number of ghṛtikas, etc. still to be traversed (by the Moon) in the star he is in. Multiply this by the number of years allotted to the ruler of the star and divide the product by 60. The quotient will be the period in years still to elapse. Any remainder remaining may be converted into months by multiplying by 12 and dividing by 60 and the remainder again into days by multiplying by 30 and dividing by 60 and so on.

रविस्फुटं तज्जनने यदासीत् तथा निधश्चेत्प्रतिवर्षमर्कः ।

आवृत्तयः सन्ति दशान्दकानां भागक्रमाच्चदिवसाः प्रकल्प्याः ॥४॥

*Sloka 4* Note the exact position of the Sun in the zodiac at the time of birth. When the Sun in his next round arrives at the same position, it is considered as one solar year, which is also the year taken for the Ududasa system. By subdividing the same, days are also calculated.

॥ दशाफलम् ॥

भानुः करोति कलहं क्षितिपालकोप-  
 माक्रसिकं खजनरोगपरिभ्रमं च ।  
 अन्योन्यवैरमतिदुःसहचित्तकोपं  
 गुप्त्यर्थधान्यसुतदारकृशानुपीडाम् ॥ ५ ॥

*Sloka 5.* If at a birth the Sun be badly placed, he will during his dasa promote quarrel, sudden displeasure of the sovereign, sickness among relatives, wandering, mutual spite with another, intolerable mental anguish, and danger from fire to concealed wealth, grain, sons and wife.

क्रौर्याध्वभूपैः कलहैर्धनाग्निं वनाद्रिसंचारमतिप्रसिद्धिम् ।  
 करोति सुखो विजयं दिनेशस्तैर्क्ष्यं सदोद्योगरतिं सुखं च ॥ ६ ॥

*Sloka 6.* If at a birth the Sun be posited in good houses, he will during his dasa bring on acquisition of wealth through cruel deeds, journeys, kings and quarrels, roaming through forests and mountains, wide fame, success in business, severity, attachment (devotion) for ever to one's duty and happiness

मनःप्रसादं प्रकरोति चन्द्रः सर्वार्थसिद्धिं सुखभोजनं च ।

स्त्रीपुत्रभूपाम्बररत्नसिद्धिं गोक्षेत्रलाभं द्विजपूजनं च ॥ ७ ॥

*Sloka 7* During the Moon's dasa, there will be tranquility of the mind, success in all business, good food, acquisition of wife, children, ornaments, clothes and gems, cows, lands, and honouring of Brahmins.

बलेन सर्वं शशिनस्तु वाच्यं पूर्वं दशाहे फलमत्र मध्यम् ।

मध्ये दशाहे परिपूर्णवीर्यं तृतीयभागेऽल्पफलं क्रमेण ॥ ८ ॥

*Sloka 8.* Everything ought to be declared after examination of the Moon's strength. In the first period

of ten days of the lunar month, the Moon is of moderate strength. During the middle period of ten days, his strength is full, and he is therefore very auspicious. During the third period of ten days, his strength is on the wane and the effect also will be gradually declining.

भौमस्य स्वदशाफलानि हुतधुग्भूपाहवाद्येर्धनं

भैषज्यानृतवञ्चनैश्च विविधैः क्रौर्यैर्धनस्यागमः ।

पित्तसृग्ज्वरयाधितश्च सततं नीचाङ्गनामेव न

विद्वेषः सुतदारबन्धुगुरुभिः कष्टोऽन्यमाग्ये रतः ॥ ९ ॥

*Sloka 9.* During the dasa of Mars, the person concerned gets wealth through fire, the king and fighting. There will be influx of money through administering of medicines, falsehood, cheating and various cruel actions. He will be always bothered (afflicted) by bilious complaints, impurity of blood and fever; he will have intrigues with low females; he will quarrel with his wife, children and relations and thereby suffer misery; and he will take delight in (enjoying) other's fortune.

सौम्यः करोति सुहृदागममात्मसौख्यं

विद्वत्प्रशंसितयशश्च गुरुप्रमादम् ।

प्रागल्भ्यमुक्तिविषयेऽपि परोपकारं

जायात्मजादिसुहृदां कुशलं महत्तमम् ॥ १० ॥

*Sloka 10.* When Mercury's dasa is operating, there will be meeting of friends, personal comforts, fame through the applause of the learned, favour from elders, confidence in (one's) speech, doing good to others, happiness to one's wife, children and friends and an exalted position.

धर्मक्रियाप्तिममेन्द्रगुरुर्विधत्ते संतानमिद्विमनीषतिपूजनं च ।

श्वाद्यत्वमुन्नतजनेषु गजाश्वयानप्राप्तिं वधूसुतसुहृद्युतिमिष्टसिद्धिम् ॥

*Sloka 11* During Jupiter's dasa, the person concerned will perform some virtuous deed, acquire children, will be honoured by the sovereign, will receive praises from great men, there will be acquisition of elephants, horses and vehicles, meeting of wife, children and friends, and accomplishment (fulfilment) of one's desires.

क्रीडासुखोपकरणानि सुगहनाति  
 गोरक्षभूषणनिधिप्रमदाप्रभोदम् ।  
 ज्ञानक्रियां सलिलयानमुपैति शौक्र्यां  
 कल्याणकर्मरुद्मानमिलाधिनाथात् ॥ ११ ॥

*Sloka 12.* During the dasa of Venus, the person concerned will obtain materials and facilities for his sport and happiness, good vehicles, cows, gems, ornaments, treasure, enjoyment in the company of young damsels, intellectual pursuits, voyage, marriage activities and acceptance of presents from the sovereign.

पाकेऽर्कजस्य निजदारसुतातिरोगान्नातोत्तरान्कृपिविनाशमसत्प्रलपम्  
 कुस्त्रीरतिं परिजनैर्नियुतिं प्रयासमारुसिकं स्वजनभूमिसुखार्थनाशम् ॥

*Sloka 13* During the dasa of Saturn the person concerned may expect himself, his wife and children to be troubled by gout, rheumatism or similar windy diseases, loss in agriculture, evil talk, intercourse with wicked women, desertion of servants, absence from his residence and destruction or loss of all or a sudden of his relations, lands, happiness and wealth.

कुर्यादहिः क्षितिपचोरनिपातिशस्त्रभीतिं सुतार्तिमतिभिभ्रमबन्धुनाशम्  
 नीचाग्रमाननमतिक्रमतोऽपवादं स्थानच्युतिं पदहतिं कृतकार्यहानिम् ॥

*Sloka 14* During Rahu's dasa, the person may expect trouble from the sovereign, thieves, poison, fire and weapons, sickness to children, ruffled mind, loss of

relations, insult from base people, scandal due to a breach of decorum, ejection or dismissal from an office wounding of the leg and failure of the business undertaken

निधुंतुदे शुभान्विते प्रशस्तभावसंयुते

दशा शुभप्रदा तदा महीपतुल्यभूतिदा ।

अभीष्टकार्यसिद्धयो गृहे सुखस्थितिर्भवे-

दचञ्चलार्थसंचयाः धितौ प्रसिद्धकीर्तयः ॥ १५ ॥

*Sloka 15* If Rahu be associated with a benefic and occupy good houses (i. e. houses other than the 6th, the 8th or the 12th), his dasa period will be benefic and fully auspicious and will lift (raise) the native to a position on a par with the King. The native will have all his desires fulfilled and there will be domestic happiness. There will be steady accumulation of wealth and he will become widely renowned.

पाथोनमीनालिंगतस्य राहोर्दशाविपाके महितं च सौख्यम् ।

देशाधिपत्यं नरवाहनाभिर्दशानसाने सकलस्य नाशः ॥ १६ ॥

*Sloka 16* Astrologers say that Rahu in Kanya, Meena or Vrischika, gives to the person concerned, during his dasa honor and happiness, lordship of lands and a carriage or palanquin borne by men. All these are liable to be lost at the conclusion of the dasa.

केतोर्दशायामरिचोरभूयैः पीडा च शस्त्रधतमुष्णरोगः ।

मिथ्यापवादः कुलदूषितत्वं बद्धेर्मयं प्रोषणमात्मदेशात् ॥ १७ ॥

*Sloka 17.* During Ketu's dasa the person concerned will have troubles from thieves the sovereign weapons, wounds, disease due to excessive heat, undeserved calumny, a stigma to his family, danger from fire and absence from his own country.

अथ तरणिदशायां क्रौर्यभूपालयुद्धैर्धनमनलचतुष्पात्पीडनं नेत्रतापः ।  
उदरदशनरोगः पुत्रदारार्तिरुचैर्गुरुजनविरहः स्याद्भृत्यनाशोऽर्थहानिः ॥

*Sloka 18.* When the *dasa* of the Sun is in progress, the general effects to be noted will be money-making by cruel acts, through kings and fighting, trouble from fire and beasts, inflammation of the eyes, illness affecting the stomach and teeth, suffering to wife and children, loss among revered seniors and parents, destruction of servants and loss of property.

शिशिरकरदशायां मन्त्रदेवद्विजोर्वी-

पतिजनितविभूतिः स्त्रीधनक्षेत्रसिद्धिः ।

कुसुमवसनभूषागन्धनानारसाप्ति-

र्भवन्ति खलविरोधः स्वक्षयो वातरोगः ॥ १९ ॥

*Sloka 19.* During the Moon's *dasa*, the person concerned will have access to sacred prayers, scripture, Brahmins and royal favour. He will secure to himself women, wealth and lands. He will further have a profusion of flowers, clothes, ornaments, perfumes and various valuable objects of enjoyment. There will be misunderstandings with the wicked and loss of money and he will suffer from windy disease.

क्षितितनयदशायां क्षेत्रवैरक्षितीश-

प्रतिजनितविभूतिः स्वात्पशुक्षेत्रलाभः ।

सहजतनयवैरं दुर्जनस्त्रीपुसक्ति-

र्दहनरुधिरपित्तव्याधिरर्थोपहानिः ॥ २० ॥

*Sloka 20.* During the ripening of Mars' *mahadasa*, there may be attempts of money-making through lands, enemies and the sovereign. He will also acquire more cattle and lands. There will be quarrels with his brothers and sons. He will resort continuously to the society of

low women and suffer diseases arising from a morbid state of bile and blood. He will also have loss of wealth.

असुरवरदशायां दुःखमाप्नोऽथवा स्या-

दतिमहनगदार्तिः सन्नुनायोर्योनिनाशः ।

त्रिपथयमरिषोडावीक्षणोर्द्ध्वरोगः

सुहृदि कृपिनिरोधो भूपतेर्दण्डपलायः ॥ २१ ॥

*Sloka 21* At the time when Rahu's dasa is in progress, the person concerned will become bad in (his) disposition, or will suffer from a terrible disease, he will lose his wife and children. There will be danger from poison and trouble from enemies and he will suffer from diseases relating to the eyes and the head. There will also arise misunderstandings with friends and cultivators, and displeasure from the sovereign.

अमरगुरुदशायामम्वराद्यर्थमिद्विः

परिजनपरिगारप्रौढिरत्यर्थमानः ।

सुतधनसुहृदाप्तिः साधुवादात्तपूजा

भजति गुरुनियोगः कर्णरोगः कफार्तिः ॥ २२ ॥

*Sloka 22* During the dasa of Jupiter, the person concerned will get new cloth, and wealth, will have attendants, retinue and similar grandeur, and will command intense respect and dignity. There will be acquisition of children, wealth and friends. He will further receive adoration for sanity of his speech which has won general approbation. He will suffer separation from his elders, have ear disease and phlegmatic troubles.

रश्मिनयदशायां राष्ट्रपीडाप्रहारप्रतिजनितप्रभूतिः श्रेष्ठपट्टद्वाङ्मनाप्तिः ।

पशुमहिषवृषाप्तिः पुत्रदारप्रपीडा पवनरुफगुदार्तिः पादहस्ताङ्गतापः ॥

*Sloka 23.* At the time when Saturn's dasa is in



progress, there will be trouble in the native's country, he will have some gain as a result of participating in a fight, intrigue with an aged female, acquisition of cows, buffaloes and bulls, trouble to children and wife. There will be suffering through windy and phlegmatic diseases, trouble from piles, and a burning sensation in the legs, hands and other limbs.

शशितनयदशायां शश्वदाचार्यसिद्धिः-

द्विजजनितधनाप्तिः क्षेत्रगोत्राजिलाभः ।

मनुवरसुरपूजा वित्तसंचातसिद्धिः

प्रभवति मरुदुष्णश्लेष्मरोगप्रपीडा ॥ २४ ॥

*Sloka 24* : During the dash of Mercury, the person concerned will get eternal benefits through his spiritual preceptor. He will get money through Brahmins, and will acquire new lands cows and horses. He will worship great men and gods and acquire immense wealth. Diseases resulting from wind, heat, and phlegm will also torment him.

शिखिजनितदशायां शोकमोहोऽङ्गनाभिः

प्रभुजनपरिपीडा वित्तनाशोऽपराधः ।

प्रभवति तनुभाजां प्रोषणं स्त्रीयदेशा-

दशनचरणरोगः श्लेष्मसन्तापनं च ॥ २५ ॥

*Sloka 25* : During ketu's dash there will be sorrow and confusion to the person concerned caused by females, trouble from the rich and loss of wealth, he will do improper acts to others. He will suffer banishment from his country. There will be suffering from tooth ache, leg pain, and phlegmatic troubles.

भृगुतनयदशायामङ्गनारत्नरत्न-

द्युतिनिधिधनभूषात्राजिशय्यासनाप्तिः ।

क्रयकृपिजलयानप्राप्तवित्तागमो वा

भवति गुरुवियोगो बान्धवार्तिर्मनोरुक् ॥ २६ ॥

इति मन्त्रेश्वरविरचितायां फलदीपिकायां दशाफलनिरूपणं नाम

एकोनविंशोऽध्यायः

*Sloka 26.* During the dasa of Venus there will be acquisition of females, jewels, gems, clothes, dignity, treasure, wealth, ornaments, horses, comforts of the couch, and dwelling. There will also be augmentation of wealth by trade, agriculture and lucrative voyages, and anxiety and mental anguish caused by the separation (or demise) of parents and elders and harassment from relatives.

Thus ends the 19th Adhyaya on "Dasas and their Effects" in the work Phaladeepika composed by Mantreswara.

## ॥ विंशोऽध्यायः ॥

॥ दशापहारयोर्विंशेऽफलानि ॥

भावेश्वरेण प्रबलेन येन यद्यत्फलं हीनबलेन येन ।

यदानुभोक्तव्यमनन्यसम्यक्संज्ञचयिष्यत्यथ संग्रहेण ॥ १ ॥

### Adhyaya XX.

*Sloka 1* What the effects will be that are derivable from a bhava whose lord is strong, and what they will be when the lord is weak, and what have actually to be experienced by the native through this planet, all these are indicated briefly in this chapter.

लग्ने बलिष्ठे जगति प्रभुत्वं सुरस्यिति देहबलं सुवर्चः ।

उपर्युपर्यभ्युदयाभिष्टुद्धिं प्राप्नोति बालेन्दुवदेष जातः ॥ २ ॥

*Sloka 2.* When the Lagna possesses maximum strength, the native will, during the dasa of the lord of

the Lagna, rise to a place of eminence in the world, will be happily placed in life, will be physically strong, will have a brilliant appearance; and his prosperity will be on the increase as his life progresses just as the Moon's digits in the bright half of a month.

पाकेऽर्धेनाथस्य कुटुम्बसिद्धिं सत्पुत्रिकामिं सुखभोजनं च ।  
प्राप्नोति चाजीविकया धनानि वक्ता सदुक्तिं सदसि प्रशस्ताम् ॥३॥

*Sloka 3.* During the ripening of the dasa of the lord of the 2nd house, one ought to predict success to the family, acquisition of good girls, good meals, earning money by lectures, eloquence in speech and the consequent approbation of the audience in the assembly.

शौर्ये सवीर्ये सहजानुकूल्यं सन्तोषवार्ताश्रवणं च शौर्यम् ।  
सेनापतित्वं लभतेऽभिमानं जनाश्रयं सद्गुणभाजनत्वम् ॥ ४ ॥

*Sloka 4.* During the dasa of a planet that is strong and owns the 3rd house, one ought to expect friendship with and help to or from a brother, hearing of agreeable news which please the mind, (opportunity for) the exhibition of one's valour, leadership in an army, attainment of some honour, help from people and a praise by other of his various good qualities.

बन्धूपकारं कृषिकर्मसिद्धिं स्त्रीमङ्गलं वाहनलभमेति ।  
क्षेत्रं गृहं नूतनमर्थसिद्धिं स्थानप्रशस्तं च सुखेशदाये ॥ ५ ॥

*Sloka 5.* Help to relations, success in agriculture, friendship with females, acquisition of vehicles, new land, new house, wealth, higher status (promotion in one's appointment), all these may be expected during the ripening of the dasa of the planet owning the 4th house.

पुत्रप्राप्तिं वन्धुविलासं नृपतीनां साचिन्त्यं वा धीशदशायां बहुमानम् ।  
प्राज्यैर्मोर्ज्यैर्मृष्टमिहाश्राति ददाति श्रेयस्कार्यं सज्जनशस्तं स विदध्यात्

*Sloka 6.* During the *dasa* of the lord of the 5th house, the native may expect the birth of a son to his family, merriment with relations, or the post of a councillor under a king. He will enjoy and (command) feed others with all kinds of (cooked dishes) dainties in plenty. He will accomplish acts winning the approbation of the virtuous.

रिपून्निहन्ति साहसैररीश्वरस्य वत्सरे ।

अरोगतामुदारतामधृष्यतामतिश्रियम् ॥ ७ ॥

*Sloka 7.* In the ripening of the *dasa* of the lord of the 6th house, the native will be able to subdue all his enemies by doing daring acts. He will enjoy perfect health, will be highly liberal-minded, will be very powerful and will live in all splendour and prosperity.

सम्पाद्य वस्त्राभरणानि शय्यां प्रीतो रमण्या रमतेऽतिवीर्यः ।

करोति कल्याणमहोत्सवादीन् सन्तोषयात्रां च गदेशदाये ॥ ८ ॥

*Sloka 8.* During the *dasa* period of the lord of the 7th house, the person born acquires new clothes, jewels, new bed, etc. He will fully enjoy all pleasures in the company of his beloved. He will perform marriages or similar auspicious festivities in his family and undertake pleasure-trips.

ऋणानिमोचनमुच्छ्रितिमात्मनः कलहकृत्यनिवृत्तिमुपैति सः ।

महिषपथजभृत्यजनागमं वयमि रन्ध्रपतेर्वलशालिनः ॥ ९ ॥

*Sloka 9.* During the *dasa* period of the lord of the 8th house, if the planet is strong, one ought to expect the complete discharge of debts, his own elevation, cessation of quarrels, and acquisition of buffaloes, cows, goats and servants.

स्त्रीपुत्रपौत्रैः सहवन्धुवर्गैर्मार्ग्यं त्रियं चानुभवत्यप्रसम् ।  
श्रेयांसि कार्याण्यवनीशपूजां भाग्येशदाये द्विजदेवगतिम् ॥ १० ॥

*Sloka 10.* During the dasa period of the lord of the 9th house, the person born will, in the company of his wife, sons, grand children and relations, enjoy continuous prosperity, happiness and wealth, will perform meritorious deeds, receive royal favor and an opportunity to show reverence to Brahmins and Gods.

यत्कार्यमारब्धमुपैत्यनेन तस्यैव सिद्धिं सुखजीवनं च ।  
कीर्तिं प्रतिष्ठां कुशलप्रवृत्तिं मानोन्नतिं कर्मपतेर्दशायाम् ॥ ११ ॥

*Sloka 11.* During the dasa of the lord of the 10th house, the person concerned will bring to a successful termination any business or undertaking originated by him; he will lead a happy life; he will become widely renowned; settle himself in a permanent habitation will do what is good and proper, and will command great respect.

ऐश्वर्यमवपाहतमिष्टवन्धुसमागमं मृत्युजनांश्च दासान् ।  
संसारसौभाग्यमहोदयं च लभेत् लाभोपपत्तेर्दशायाम् ॥ १२ ॥

*Sloka 12.* During the period when the dasa of the lord of the 11th house is in progress, the person concerned will have an uninterrupted influx of wealth, will be with his kith and kin, will be served by servants, slaves, and there will be domestic happiness and prosperity.

व्ययेशितुर्वयस्यतिव्ययं करोति सज्जने ।  
अधौघनाशिनीं शुभक्रियां महीशमान्यताम् ॥ १३ ॥

*Sloka 13.* When the dasa of the lord of the 12th house is in progress, there will be much spending of money by the native towards the cause of the good. H

will do good acts, and thus ward off the several sins already committed. He will also get royal honours.

चक्रगस्य निजतुङ्गसुहृत्सुस्थानगस्य दशाफलमेवम् ।

शत्रुनीचगृहमौल्यपडन्त्यछिद्रगस्य तु फलान्यपि वक्ष्ये ॥ १४ ॥

*Sloka 14* The effects of the dasa periods of planets that are retrograde in motion, or that occupy the own, exaltation or friendly houses or are placed in good houses (position other than the 6th, the 8th or the 12th) will be as those described till now. I shall now set forth the effects of the dasas of planets occupying inimical or depression houses, or that have been eclipsed (become invisible) or that happen to be in the 6th, the 8th or the 12th houses.

दुःस्थे लग्नपतौ निरोधनमुपैत्यज्ञातगामं भयं

व्याध्याधीनपरक्रियाभिगमनं स्थानच्युतिं चापदम् ।

जाड्यं संसदि बाहुदुग्धचलनं दुष्परिकां द्युजं

वाग्दोषं द्रविणमयं नृपभयं दुःस्थे द्वितीयाधिपे ॥ १५ ॥

*Sloka 15* When the lord of the Lagna is badly placed, the person concerned will during the dasa of that planet be imprisoned. He will lead the life of an incognito, will suffer from fear, disease and mental anxiety, will participate in a funeral rite, will suffer loss of position and other misfortunes. If the lord of the 2nd house be in a similar position, the person will during the said planet's dasa behave stupidly in a public assembly, will not be true to his word or to his family, will receive evil tidings, suffer eye trouble, will be foul tongued, spend heavily and fear the sovereign.

दुश्चिन्त्याधिपतौ सहोदरमृतिं कार्ये दुरालोचना-

मन्तःशत्रुनिपीडनं परिभयं तद्वर्चमङ्गं वदेत् ।

मातृक्लेशमरिष्टमिष्टसुहृदां क्षेत्रग्रहोपपुतिं

पञ्चश्चादिनिनाशनं जलभयं पातालनाथेऽवले ॥ १६ ॥

*Sloka 16.* If the lord of the 3rd house be posited in a दु स्थान (Dusstthana), the person concerned may expect the demise of his brother during the planet's dasa, evil counsel will prevail in his undertakings and there will be trouble through secret machinations of enemies, humiliation, discomfiture and loss of pride thereby. If the lord of the 4th house be similarly weak, he will during his dasa cause distress to the native's mother, sickness to his dear friends, danger to his lands and house, destruction of cattle, etc and danger from water.

वीर्येने प्रतिभापतौ सुतमृतिर्दुद्विभ्रमं वञ्चना-

मध्यानं ह्यदरामयं नरपतेः कोपं स्वशक्तिक्षयम् ।

चोराङ्गीतिमनर्थतां च दमनं रोगान् बहन्दुःकृतिं

भृत्यत्वं लभतेऽपमानमयशः पष्ठेऽदाये त्रणम् ॥ १७ ॥

*Sloka 17* When the lord of the 5th house is deficient in strength, the person concerned will during the planet's dasa lose a son. He will have aberration of mind through deception, a wearisome wandering, trouble in the stomach, displeasure from the sovereign and bodily weakness. During the dasa of the planet weak in strength and owning the 6th house, the native will be troubled by thieves, suffer reverses, defeat (subjugation) and various diseases. He will do wicked acts and servile duties. He will be despised and scandalised and will suffer from wounds.

जामातुर्व्यसनं कलत्रविरहं स्त्रीहेतुनर्थागमं

घूनेशे विचलिन्यसत्यभिरतिं गुह्यामयं चाटनम् ।

रन्त्रेशायुषि शोकमोहमदमात्सर्यादिमूर्खोच्छ्रितं  
दारिद्र्यं भ्रमणं वदेदपयशोव्याधीनरक्षां मृतिम् ॥ १८ ॥

*Sloka 18.* During the *dasa* of the lord of the 7th house who is weak, there will be distress to the native's son in law, there will be separation from his beloved. Something untoward will happen to him through the opposite sex. He will have intrigues with wicked women, suffer from diseases in his private parts, and will be wandering. When the *dasa* of the lord of the 8th house is in progress (and when he is weak), the person concerned will suffer from excessive sorrow, want of sense, carnal appetite, jealousy, unconsciousness, poverty, fruitless rambling, calumny, sickness, humiliation and death.

पूर्वोपामितदेवकोपमशुभं जायातनूजापदं  
दौष्टक्यं स्वगुरोः पितुश्च निधनं दैन्यं शुभे दुर्बले ।  
यद्यत्कर्म करोति तत्तदफलं स्यान्मानभङ्गो नभो-  
भाने दुर्गुणतां प्रवाममशुभं दुर्दृष्टिमापन्नताम् ॥ १९ ॥

*Sloka 19.* If the lord of the 9th house be weak and his *dasa* is in progress, the person will have to incur the wrath (severe displeasure) of the deity that had been worshipped till now and suffer something untoward, there will be trouble to his wife and children; he will do wicked acts, one of his elders and his father may die, and he may suffer from penury. When the lord of the 10th house is not strong and his *dasa* is in progress, anything done by the native becomes fruitless, he will further suffer loss of honour, will be wicked in his behaviour, will be absent in foreign places. There will be inauspicious happenings. He will lead a bad life and suffer troubles.



श्रवणमशुभवाचां आतृकष्टं सुतार्तिं  
 भवपवयामि दैन्यं वञ्चनं कर्णरोगम् ।  
 बहुरुजमपमानं बन्धनं सर्वसम्पत्-  
 क्षयमपरशशीयाऽऽयाति रिःफेशदाये ॥ २० ॥

*Sloka 20* During the dasa of a planet weak in strength and owning the 11th house, the native will have to hear evil tidings. There will be trouble through or to a brother or sickness to children, he will suffer misery, deception and ear disease. When the dasa of the planet weak in strength and owning the 12th house is in progress, the person concerned will suffer from various diseases, dishonour and bondage. All his wealth will disappear like the (waning) Moon in the dark half of a month

संज्ञायां यदगाच्च कारकविधिश्लोकेषु यज्जल्पितं  
 कर्माजीवनिरूपितं फलमिदं यद्रोगचिन्ताविधौ ।  
 यद्यस्येक्षणयोगसंमतफलं भावेशयोगोद्भवं  
 भावेशैरपि भावगैरपि फलं वाच्यं दशायामिह ॥ २१ ॥

*Sloka 21* Whatever has been stated in the chapter on Definitions (Adh. I), whatever has been mentioned as belonging to planets (Adh. II), whatever calling is declared appropriate in the Chapter on profession (Adh. V), whatever diseases have been described as due to the several planets (Adh. XIV), whatever has been spoken of as the effect of the aspect by or association with other planets (Adh. XVIII), or of the presence of planets in bhavas or of the lords of the several bhavas being associated with one another, (Adh. XV, XVI, XVII), all this, must be duly assigned to the planets concerned in their respective dasas

वर्गोत्तमांशस्य दशा शुभप्रदा मिश्रैव सा चास्तमिते च नीचगे ।  
मृत्युन्ययारीशदशापहारयोस्तत्र स्थितस्याप्यशुभं फलं भवेत् ॥ २२ ॥

*Sloka 22* The dasa of a planet occupying a *vargottama* (Vargottamamasa) will give favourable results. It will be mixed when the said planet is eclipsed or is in depression. When the dasa and apahara belonging to two planets both of whom own or occupy the 8th, the 12th or the 6th house is in progress, the effect will be unfavourable.

क्रूरग्रहस्यैव दशापहारे त्रिपञ्चसप्तर्षपतेर्विपाके ।

तत्रैव जन्माष्टमनाथभुक्तौ चोरारिपीडां लभतेऽतिदुःखम् ॥ २३ ॥

*Sloka 23* During the dasa period of a malefic planet when the sub period of a planet ruling the 3rd, the 5th or the 7th star (reckoned from the *natal* star) is in progress or the bhukti of the lord owning the Janma Rasi or the 8th house therefrom is passing, the person concerned will have troubles from thieves and enemies and will suffer much misery.

शनेश्चतुर्थी च गुरोस्तु पृष्ठी दशा कुजाद्योर् यदि पञ्चमी सा ।

वष्टा भवेद्राश्यनसानभागस्थितस्य दुःस्थानपतेस्तथैव ॥ २४ ॥

*Sloka 24* If in the order of main dasas, the fourth happens to belong to Saturn, the sixth to Jupiter, the fifth to Mars or Rahu, every one of these will prove dangerous. So also will be the dasa period of a planet occupying the end of a sign or owning a *duṣṭhāna* (Dussthana 6th, 8th or 12th).

ऊर्ध्वास्यतुङ्गमवनस्थितभूमिजस्य

कर्मायगस्य हि दशा निदधाति राज्यम् ।

जित्वा रिपून्विपुलमाहनमैन्ययुक्ता

राज्यधियं नितनुतेऽधिकमन्नदानम् ॥ २५ ॥

*Sloka 25.* If Mars be posited in an ऊर्ध्वमुख (Urdhva-mukha) Rasi (*vide* 1-8 *supra*), or an exaltation sign identical with the 10th or the 11th house, his dasa period will secure to the native concerned a kingdom. After subduing his enemies, he will become a renowned king endowed with a large number of vehicles and a huge army and he will feed many people.

सोऽस्थितो भृगुसुतो न्ययकर्मगो वा  
लाभेऽपि वाऽस्तरहितो न च पापयुक्तः ।—  
तस्यान्दपाकसमये बहुरत्नपूर्णो

धीमान्विशालविभवो जयति प्रशस्तः ॥ २६ ॥ ✓

*Sloka 26.* If Venus, uneclipsed and free from association with a malefic planet, be in his own or exaltation Rasi identical with the 12th, the 10th or the 11th house, the person concerned will, during the said planet's dasa period, get many gems and precious stones, have his intellect expanded, will become immensely affluent and praised by many people.

नीचारिपटुव्ययसंश्रिता हि शुभाः प्रयच्छन्त्यशुभानि सर्वे ।  
शुभेतरास्त्वेषु गताः प्रयच्छन्त्यमोघदुःखानि दशासु तेषाम् ॥ २७ ॥

*Sloka 27.* All benefics, if placed in depression, inimical, the 6th or the 12th houses will only produce untoward results, while malefics similarly placed will give in their dasa periods incalculable (intense) miseries.

दशेशशत्रोररिगेहमाजो लग्नेशशत्रोरपि वाऽथ भुक्तौ ।  
शत्रोर्मयं स्थानबलं तदास्य स्निग्धोपि शत्रुत्वमुपैति नूनम् ॥ २८ ॥

*Sloka 28.* During a planet's dasa period, when a Bhukti of a planet inimical to the Dasanatha, or of a planet occupying the 6th house or of a planet inimical to

the lord of the Lagna is in progress, the native concerned will have to apprehend danger from his enemies, and loss or change of position; even the person who has all along been friendly till now will turn out hostile to him.

यद्भावगः पाकपतिर्दशेशाच्चद्भावजातानि फलानि कुर्यात् ।  
विपक्षरिः फलमभावगश्चेदुःखं विदध्यादितरत्र सौख्यम् ॥ २९ ॥

*Sloka 29.* Whichever bhava counted from the दशा-  
नाथ (Dasanatha) is occupied by the भुक्तिनाथ (Bhuktinatha),  
it is only the effects arising from that bhava that will  
come to pass in that Bhukti. When the Bhuktinatha  
occupies the 6th, the 8th or the 12th house reckoned  
from the Dasanatha, the effect will be unhappy. At  
other houses, it will be good.

स्वोच्चत्रिकोणस्वहितारिनीचे पूर्णं त्रिषादार्द्धपदाल्पशून्यम् ।  
क्रमाच्छुभं चेदशुभं विलोमान्मूढे ग्रहे नीचसमं फलं स्यात् ॥ ३० ॥

*Sloka 30.* The good influence of planets is at its  
maximum, three quarters, a half, a quarter, at its minimum  
or nil according as the planets are in the exaltation sign,  
Moolatrikona, Swakshetra, friendly sign, inimical sign or  
depression sign respectively. The proportions given  
above are with respect to benefics. In the case of male-  
fics, it will be reverse. When a planet is in combustion  
(conjunction with the Sun), its effect will be similar to  
that in depression. (Cf. जा. पा. VII-58.)

मन्दमान्द्यगुस्त्रेशरन्ध्रपास्तजवांश्चपतयोऽपि ये ग्रहाः ।

तेषु दुर्बलदशा मृतिप्रदा कष्टमे चरति सूर्यनन्दने ॥ ३१ ॥

*Sloka 31.* Out of the planets Saturn, Mandi, Rahu,  
the lord of the 22nd decanate and the lord of the 8th  
house and the lords of the Navamsa Rasis occupied by  
these planets, find which is weak. It is only the dasa of

that planet that will prove fatal, and the demise will happen (occur) when Saturn during his transit passes through an untoward house (*viz.*, 6th, 8th or 12th).

मृतीशनाथस्थितभांशकेशयोः खरत्रिभागेश्वरयोर्धलीयतः ।

दशागमे मृत्युपपुक्तभांशकत्रिकोणगे देवगुरौ तनुक्षयः ॥ ३२ ॥

*Sloka 32.* Out of the two sets of planets, *viz.*, (1) the lord of the 8th house, and the lord of the Navamsa occupied by the lord of the 8th house and (2) the lord of the 22nd decanate and the lord of the rising decanate, find which planet in each pair is stronger. When the *dasa* of this stronger planet is in progress, and when Jupiter during his transit passes through the Rasi and Navamsa occupied by the lord of the 8th house or its triangular position, the death of the person concerned may come to pass.

चतुष्टयस्था गुरुजन्मलग्ना भवन्ति मध्ये वयसः सुखप्रदाः ।

क्रमेण पृष्ठोभयमस्तकोदयस्थितोऽन्त्यमध्यप्रथमेषु पाकदाः ॥ ३३ ॥

*Sloka 33.* If Jupiter, the lord of the house occupied by the Moon and the ruler of the Lagna be in Kendras at a birth, the middle portion of the life is good. Planets in पृष्ठोदय (Prishtodaya) signs give good results in the end; those in उभयोदय (Ubhayodaya) signs, in the middle; and those in the शीर्षोदय (Sirshodaya) signs, in the beginning. (*Cf.* बृ. ज्ञ. XXII-5).

यद्भावगो गोचरतो विलगादश्वरः स्वोचसुहृद्दहस्यः ।

तद्भावपुष्टिं कुरुते तदानीं बलान्वितश्चेन्ननेर्षि तस्य ॥ ३४ ॥

*Sloka 34.* When a planet whose *dasa* is in progress happens to pass through (in transit) his Swakshetra, exaltation or a friendly house, he will promote the prosperity of the bhava it represents when counted from the Lagna.

provided the said planet is endowed with full strength at the birth time as well.

यलोनितो जन्मनि पाकनाथो मौढ्यं खनीचं रिपुमन्दिरं वा ।

प्राप्तश्च यद्भावमुपैति चाराचद्भावनाशं कुरुते तदानीम् ॥ ३५ ॥

*Sloka 35.* When a planet whose dasa is in progress be weak in strength, eclipsed by the Sun's rays, in depression or inimical house, he will during his transit through any house cause the total destruction of that bhava.

दशेशस्य तुङ्गे सुदृङ्गे दशेशात् त्रिपदकर्मलामत्रिकोणास्तमेषु ।

यदा चारगत्या समायाति चन्द्रः शुभं संविधत्तेऽन्यथा चेदरिष्टम् ॥

*Sloka 36.* When the Moon in her progress is in a Rasi which happens to be the exaltation sign of the lord of the dasa, or a friendly house, the 3rd, the 6th, the 10th, the 11th, a Trikona or the 7th house with respect to the lord of the dasa, the effects will be happy. If the Moon's place (during transit) be different, the effects will be far from happy.

पाकप्रभुर्गोचरतः खनीचं मौढ्यं यदायानि विपक्षम् वा ।

कष्टं विदध्यात्स्वगृहं स्वतुङ्गं वर्कं गतः सौख्यफलं तदानीम् ॥ ३७ ॥

*Sloka 37.* If the planet whose Bhukti is in progress should during the course of his transit at the time pass through his depression or inimical house or become eclipsed, there will be much misery. Should he pass through his own, or exaltation house or be retrograde, the effects will then be good.

पाकेशस्य शुभप्रदस्य भवनं तुङ्गं प्रपन्ने यदा

धुर्ये तत्फलसिद्धिमेति गुरुणाऽप्येवं फलं चिन्तयेत् ।

नीचं कष्टफलप्रदस्य च दशानाथस्य वैरिस्थलं

प्राप्ते भास्वति गोचरेण लभते तस्यैव कष्टं फलम् ॥ ३८ ॥

*Sloka 38.* In the case of a planet whose Bhukti is

auspicious, the good effect will be manifested when the Sun enters the planet's exaltation sign. Similar will be the case as regards Jupiter also. As regards the planet whose Bhukti is inauspicious (*i. e.*, capable of yielding bad or evil effects), the evil effects will be felt when the Sun in his transit passes through the Bhukti.lord's depression or inimical sign.

येन ग्रहेण सहितो भुजगाधिनाय-

स्तत्खेटजातगुणदोषफलानि कुर्यात् ।

सर्पान्वितः स तु खगः शुभदोऽपि कष्टं

दुःखं दशान्त्यसमये कुरुते विशेषात् ॥ ३९ ॥

*Sloka 39.* Rahu will give effects—good or bad as the case may be—according to the nature of the planet he associates with. That planet though good and auspicious by himself will, on account of his association with Rahu, specially cause evil at the concluding portion of his dasa.

द्वावर्थकामाविह मारकाख्यौ तदीश्वरस्तत्र गतो बलाढ्यः ।

हन्ति स्वपाके निधनेश्वरो वा व्ययेश्वरो वाऽप्यतिदुर्बलश्चेत् ॥ ४० ॥

*Sloka 40.* The 2nd and the 7th (houses) are termed the two death-producing houses. If the lords of these should happen to be also posited therein, they become all the more powerful to cause death during their Dasas. Should the lord of the 8th or the 12th house be very weak, the demise may be expected during the Bhukti of either of the two.

केन्द्रेऽस्य सतोऽसतोऽशुभशुभौ कुर्यादशा कोणपाः

सर्वे शोभनदास्त्रिवैरिभवपा यद्यप्यनर्थप्रदाः ।

रन्ध्रेऽपि विलम्बो यदि शुभं कुर्याद्रविर्वा शशी

यद्येवं शुभदः पराशरमतं तत्तदशयां फलम् ॥ ४१ ॥

*Sloka 41.* The dasa of a planet owning a Kendra

will be inauspicious if he is a शुभ (Subha), and auspicious if he is an अशुभ (Asubha) The dasas of all planets who own Trikona houses (1, 5, 9) will be auspicious The lords of the 3rd the 6th and the 11th houses even if they be शुभा (Subhas) will cause only evil The lord of the 8th house, if he should also happen to be the lord of the Lagna will prove auspicious The Sun or the Moon even if he should happen to own the 8th house will give only good effects Whatever effects have been stated as due to the several lords (of the houses) should according to Parasara's opinion be declared to happen in their respective dasas

कोणाधीशः केन्द्रगः केन्द्रपो वा कोणस्थश्चेद्द्वौ च योगप्रदौ स्तः ।  
द्वावप्येतौ भुक्तिकाले दशायामन्योन्यं तौ योगदौ सोपकारौ ॥४२॥

*Sloka 42* The lord of a Trikona house (5th and 9th) posited in a Kendra or the lord of a Kendra in a Trikona house will prove auspicious to the native These two planets during their Bhuktis in each other's Dasas will mutually help each the other and thus co operate to make the period auspicious.

न दिशेयुर्ग्रहाः सर्वे स्वदशासु स्वभुक्तिषु ।

शभाशुभफलं नृणामात्मभावानुरूपतः ॥ ४३ ॥

*Sloka 43.* All planets do not produce good or bad effects to the native befitting the bhavas they own, during the ripening of their own Bhuktis in their respective Dasas

आत्मसम्बन्धिनो ये च ये ये निजसधर्मिणः ।

तेषामन्तर्दशास्तेव दिशन्ति स्वदशाफलम् ॥ ४४ ॥

*Sloka 44* Find what all planets are related (vide XV-30 *supra*) to the particular planet whose dasa is under consideration Note also the planets if any which are similarly circumstanced (whether for good or bad),



i. e., holding = position co-ordinate to the one under reference. It is only in the Antardasas or Bhuktis of these planets that this original planet will in his main dasa manifest his effect.

The meaning is only tentative.

केन्द्रत्रिकोणेनेतारी दोषयुक्तावपि स्वयम् ।

सम्बन्धमात्रादलिनौ भवेतां योगकारका ॥ ४५ ॥

*Sloka 45.* The lords of a Kendra house and a Triakona house even if they should by themselves be capable of causing evil (owing to their happening to be owners of other bad houses) become powerful, by their mere relationship (*vide XV-30 supra*) to do good and make the native prosperous.

त्रिकोणाधिपयोर्मध्ये सम्बन्धो येन केनचित् ।

केन्द्रनाथस्य वलिनो भवेद्यदि स योगकृत् ॥ ४६ ॥

*Sloka 46.* If out of the lords of the 5th and 9th, one of them happen to be related (*vide XV-30 supra*) to a strong planet owning a Kendra, he becomes powerful in promoting the prosperity of the native.

केन्द्रत्रिकोणाधिपयोरैक्ये तौ योगकारका ।

अन्यत्रिकोणपतिना संबन्धो यदि किंपुनः ॥ ४७ ॥

*Sloka 47.* If the lord of a Kendra be (in conjunction) associated with the lord of a Trikona, both of them become powerful in promoting the prosperity of the native. Should a lord of another Trikona also be related (*vide XV-30 supra*), where is the doubt about the native's prosperity being still further advanced?

योगकारकसम्बन्धात्पापिनोऽपि ब्रह्मा मृतः ।

तत्तद्भुक्त्यानुगारेण दिशेष्टयौगिकं फलम् ॥ ४८ ॥

*Sloka 48* Planets though by themselves bad, if they are related (*vide* XV 30, *supra*) to a Yogakaraka (planet producing prosperity), will produce during their Bhuktis good effects leading to affluence and happiness

स्यदशायां त्रिकोणेशो भुक्तो केन्द्रपतेः शुभम् ।

दिशेत्सोऽपि तथा नो चेदसंबन्धेऽपि पापकृत् ॥४९॥

*Sloka 49.* The lord of a Trikona house will, during his Dasa and in a Bhukti of the lord of a Kendra house, produce good effects. Even if the said two planets are not in any way connected (*vide* XV-30, *supra*), they will not cause harm

केन्द्राधिपत्यदोषस्तु बलवान् गुरुशुक्रयोः ।

मारकत्वेऽपि च तयोर्मारकस्थानसंस्थितिः ॥ ५० ॥

*Sloka 50.* Jupiter and Venus if they should happen to be owners of Kendras become powerful to cause evil. If they should also occupy (or own) Maraka houses (2nd and 7th), they become powerful to cause death

बुधस्तदनु चन्द्रोऽपि भवेच्चदनु तद्विधः ।

पापाश्वेत्केन्द्रपतयः शुभदाश्चोत्तरोत्तरम् ॥ ५१ ॥

*Sloka 51* Mercury (if he should happen to own Kendra houses) is less powerful (than Jupiter and Venus in doing evil) The Moon in such a condition comes next to Mercury. Malefics when they happen to own Kendras will become more and more auspicious in their effects

यदि केन्द्रे त्रिकोणे वा निवसेतां तमोग्रहौ ।

नाथेनान्यतरस्यैव संपन्थाद्योगकारकौ ॥ ५२ ॥

*Sloka 52.* If Rahu and Keta should be posited in a Kendra or Trikona they become instrumental in (doing) bringing about good to the native if they are connected

(vide XV-30, *supra*) with the lord of one of these (Kendra and Trikona).

तमोग्रहौ शुभारूढौ संबन्धौ येन केनचित् ।

अन्तर्दशानुरूपेण भवेतां योगकारकौ ॥ ५३ ॥

*Sloka 53.* If Rahu and Ketu occupy houses owned by benefics and are connected (*vide* XV-30, *supra*) with any planet, they become auspicious and produce good results at their Bhuktis in the main Dasa of the said planet.

असम्बन्धी च केनचित् is another reading in the first line.

आरम्भो राजयोगस्य भवेत्कारकभुक्तिषु ।

प्रथयन्ति तमारब्धं क्रमशः पापभुक्तयः ॥ ५४ ॥

*Sloka 54.* During the Dasa of a Yogakaraka planet, the Rajayoga begins when the Bhuktis of the Karaka planets are in progress. The Bhuktis of malefics which succeed them in their turn increase the same.

रन्ध्रस्थरन्ध्रेक्षकरन्ध्रनाथरन्ध्रविभागाधिपमान्दिमेषाः ।

दुःखप्रदास्तेष्वपि दुर्बलो यः स नाशकारी स्वदशापहारे ॥ ५५ ॥

*Sloka 55.* The following will engender misery to the native: (1) the planet occupying the 8th house; (2) the one aspecting it; (3) the one owning it; (4) the one owning the decante of the 8th house; and (5) the planet owning the sign occupied by Mandi (मान्दि). Even among these, the one that is the weakest will be the killer of the native and this may happen in his Dasa or अपहारे (Aparāra).

अष्टस्य तुङ्गादवरोहिसंज्ञा मध्या भवेत्ता सुहृदुचमागे ।

आरोहिणी निम्नपरिच्युतस्य नीचारिमांशेष्वथवा भवेत्ता ॥ ५६ ॥

*Sloka 56* The Dasa of a planet fallen from exalta.

tion is termed अवरोहिणी (Avarohini) or descending, while that of a planet in a friend's or exaltation house is named मध्या (Madhya) or middling. The Dasa of a planet proceeding from his depression is called आरोहिणी (Arohini) or rising. The Dasa of a planet that is actually in his depression or inimical Rasi or in his depression or inimical Amsa (अंश) is termed अधमा (Adhama) or worst.

शस्तगृहे शस्तांशे नीचे रिपुमेऽस्तसंस्थिते वाऽपि ।

तस्य दशा मिश्रफला दशापरार्धे फलप्रदा ज्ञेया ॥ ५७ ॥

*Sloka 57* When a planet even if eclipsed or posited in its depression or inimical house occupies an auspicious sign or Amsa (अंश) his Dasa should be pronounced as of mixed effect (मिश्रफला Mishra phala) and is capable of giving good effect in the latter half of the Dasa.

तत्तद्भावाद्ययस्यस्य तद्भावन्ययपस्य च ।

वीर्यहीनस्य खेटस्य पाके मृत्युमनाप्नुयात् ॥ ५८ ॥

*Sloka 58* Death (of the relative signified by the particular bhava) will take place in the main Dasa of the planet in the 12th house (reckoned from that bhava) or of the one owning it whichever is weaker.

चारणत्या फलमाह धापति —

\* दशापतिल्लग्नगतो यदि स्यात् त्रिपद्दशैकादशगन्ध लप्तात् ।

तत्सप्तवर्गेऽप्यथ तत्सुहृद्वा लग्ने शुभो वा शुभदा दशा स्यात् ॥ ५९ ॥

*Sloka 59* (Ascertain the Lagna or the rising sign at the commencement of a Dasa) If the lord of the Dasa be posited in the Lagna or in the 3rd, the 6th, the 10th or the 11th house from it, or if the Lagna be included in the (सप्तवर्ग) Saptha varga of the lord of the Dasa, or if a friendly planet or a benefic one be in the Lagna, the Dasa will prove auspicious.

यावन्ति वर्षाणि दशा च सा स्याचारक्रमात्तत्र दशापतिः सः ।

यत्र स्थितस्तद्भवनादिघोस्तु स्थितेः प्रकल्प्यं सदसत्फलं हि ॥ ६० ॥

*Sloka 60.* During the several periods over which a Dasa may extend, the good or evil effect is to be determined with reference to the particular house which the lord of the Dasa may occupy for the time, in its progress through its orbit as also with reference to the position of the Moon.

दशाधिनाथस्य सुहृद्गृहस्थस्तदुच्यते वाऽथ दशाधिनाथात् ।

सरत्रिकोणोपचयोपगमश्च ददाति चन्द्रः खलु सत्फलानि ॥ ६१ ॥

*Sloka 61.* The Moon produces beneficial effects when in the house of a friend of the lord of the Dasa ; or in the exaltation house of the latter or in the 7th house, a Trikona house or in any one of the उपचय (Upachaya) houses with reference to the दशानाथ (Dasanatha).

उक्तेषु राशिषु गतस्य विधोः स राशिः

स्याज्जन्मकालभवमूर्तिधनादिभावः ।

तत्तद्विष्टद्विकृदसौ कथितो नराणां

तद्भावहानिकृदथेतरराशिसंस्थः ॥ ६२ ॥

*Sloka 62.* In the favourable positions mentioned in the previous sloka, the Rasi occupied by the Moon should represent some one of the 12 bhavas, Lagna, wealth, etc. at the time of birth. The Moon in one of these favourable positions promotes prosperity in respect to the bhava represented by the Rasi occupied. In the unfavourable positions, the bhava represented by the Rasi (occupied by the Moon) suffers damage.

सारावलीमुद्दृष्ट्वा च वराहहोरा-

मालोक्य जातकफलं प्रवदेन्नराणाम् ।

रुजागमः पदविरहोऽरिपीडनं व्रणोद्भवः स्खलजनैर्विरोधिता ।  
महीभृतो भवति भयं घनच्युतिर्यदा कुजो हरति तदार्कमत्सरम् ॥

*Sloka 5* When Mars has his Apahara in the Sun's Dasa, the person concerned will suffer from diseases and wounds, there will be loss of position and trouble from enemies, misunderstanding with his relations, danger from the authorities and loss of wealth

पदविरहोरपान्न is another reading in the first line

रिपूदयो धनहृतिरापदुद्गमो निपाद्भयं निपयविमूढता पुनः ।  
शिरोदृशोरधिकरुणेन देहिनामहौ भवेदहिमकरायुरन्तरे ॥ ६ ॥

*Sloka 6* During Rahu's Bhukti in the Sun's Dasa, fresh enemies will spring up, wealth will be destroyed, troubles will arise and there will be danger from poison and a desire to please the senses (sensual pleasures) The native will suffer from severe head ache and eye complaints

रिपुक्षयो विविधघनाप्तिरन्वहं सुरार्चनं द्विजगुरुबन्धुपूजनम् ।  
श्रमःश्रमो भवति च यश्मरोगिता सुरार्चिते प्रविशति गोपतेर्दशाम् ॥

*Sloka 7* Destruction of enemies, acquisition of money through various means, worshipping the Gods every day, adoration of the Brahmins, elders and relations, disease in the ear, and pulmonary consumption will distinguish the Antardasa of Jupiter during the Sun's Mahadasa

घनाहतिः सुतविरहः स्त्रिया रुजो गुरुव्ययः सपदि परिच्छदच्युतिः ।  
मलिष्ठता भवति कफप्रपीडनं शनैश्चरे सवितृदशान्तरं गते ॥ ८ ॥

*Sloka 8* During the Bhukti of Saturn in the Sun's Dasa, a person should be prepared for loss of wealth, separation from his children, disease through females, abnormal expenditure, sudden loss of cloths, utensils and

other goods, excessive filth and suffering from phlegmatic troubles

विचर्चिका पिटकसकुष्ठकामिला विशर्षनं जठरकटिप्रपीडनम् ।

महीक्षयः त्रिगदभयं भवेत्तदा निघोः सुते चरति रवेरथान्दकम् ॥९॥

*Sloka 9* At the time when Mercury's Bhukti in the Sun's Dasa is in progress, the person will suffer from cutaneous eruption (itches), boil (ulcer), leprosy, jaundice, passing wind (அபரணவாய் விடுதல்), pain in the belly, thighs, etc., destruction of land and disease arising out of the three humours

सुहृद्वयः स्वजनकुटुम्बविग्रहो रिपोर्मयं धनहरणं पदच्युतिः ।

गुरोर्गदश्चरणशिरोरुगुचकैः शिखी यदा निशति दशा विवस्वतः॥१०॥

*Sloka 10* Loss of friends misunderstandings with one's relations and family, trouble from enemies, loss of wealth loss of position sickness to elders, severe pain in the leg as well as the head—all these may be expected in Ketu's Bhukti in the Sun's Mahadasa

शिरोरुजा जठरगुदार्तिपीडनं कृपिक्रिया गृहधनधान्यनिच्युतिः ।

सुतस्त्रियोरसुखमतीव देहिना भृगोः सुते चरति रवेरथान्दकम् ॥११॥

*Sloka 11* Pain in the head, belly ache, trouble in the anus break of agricultural operations, loss of house, wealth and corn, sickness to children and wife in an intense form—all these will occur when the Bhukti of Venus in the Sun's Mahadasa is in progress

च द्रष्ट

स्त्रीप्रजाप्तिरमलांशुकागमो भूसुरोत्तमसमागमो मनेत्र ।

मातुरिष्टफलमङ्गनासुखं स्वा दशा निशति शीतदीधितौ ॥ १२ ॥

*Sloka 12* When the Moon's Bhukti in his own Dasa is in progress, a new daughter will be born, there

will be acquisition of a new and clean cloth, and meeting with Brahmins. The native will be able to satisfy his mother's desires and will enjoy the happiness of the couch (woman's company)

पित्तग्रहिरुधरोद्भवा रुजः क्लेशदुःखरिपुत्रोत्पीडनम् ।

पित्तमानग्रहितिर्भवेत्तुजे शीतदीधितिदशान्तरं गते ॥ १३ ॥

*Sloka 13* During the Bhukti of Mars in the Moon's Dasa, the person will suffer from diseases arising from bile, heat and (impurity of) blood, from anxiety, and misery and there will be trouble from enemies and thieves. There will further be loss of wealth and honour

तीव्रदोषरिपुषुद्विवन्धुरुद्धास्ताशनिभयार्तिरुद्भवेत् ।

अन्नपानजनितज्वरोदयाश्चन्द्रवत्सरविहारके राहौ ॥ १४ ॥

*Sloka 14* During the advent of Rahu's Bhukti in the Moon's Dasa, there will occur a severe reproach, increase of enemies, diseases to relations, danger from thunder storm and lightning and fever caused through bad food and drink

दानधर्मनिरतिः सुखोदयो वस्त्रभूषणसुहृत्समागमः ।

राजसत्कृतिरतीव जायते कैरप्रियवयोहरे गुरौ ॥ १५ ॥

*Sloka 15* During Jupiter's Bhukti in the Moon's Dasa, the person concerned will take great delight in making gifts and other beneficent actions. He will begin to feel happy, wear new cloths and ornaments. He will meet with friends and be honoured by the king.

नैकरोगविहतिः सुहृत्सुतस्त्रीरुजा व्यसनसंभयो महान् ।

प्राणहानिरथवा भवेच्छनौ मारबन्धुवयसो गतेऽन्तरम् ॥ १६ ॥

*Sloka 16* Trouble through various kinds of diseases, sickness to friends, children and wife or the happening of



a great calamity will mark the Apahara of Saturn during the progress of the Moon's Mahadasa.

‘‘देत्तरोगनिवह is another<sup>1</sup> reading for नेक्रोरोगनिवहति in the first line  
The translation will be ‘‘A multitude of bilious affections’’

सर्वदा धनगजाश्वगोकुलप्राप्तिराभरणसौख्यसम्पदः ।

चित्तबोध इति जायते विधोरायुषि प्रविशति प्रबोधने ॥ १७ ॥

*Sloka 17.* During the Bhukti of Mercury in the Moon's Dasa, there will be acquisition at all times of wealth, elephants, horses, cattle and ornaments and much happiness will be felt. Clearness of conception will also arise.

चित्तहानिरपि सम्पदश्च्युतिर्बन्धुहानिरपि तोयजं मयम् ।

दासभृत्यहतिरस्ति देहिनां केतुके हरति चान्द्रमन्दकम् ॥ १८ ॥

*Sloka 18.* During Ketu's interval in the Moon's Dasa will crop up disturbance of mind, loss of wealth, loss of relations, danger from water and trouble to dependants and servants

तोययानवसुभूषणाङ्गनाविक्रयक्रयकृषिक्रियादयः ।

पुत्रमित्रपशुधान्यसंयुतिश्चन्द्रदायहरणोन्मुखे भृगौ ॥ १९ ॥

*Sloka 19.* During the period of time allotted to Venus in the Moon's Dasa, the following may be purchased or sold away. viz, a steamer or ferry, gold, jewels, and women, agricultural operations may engage the time. All the children, friends, cattle, and corn will unite in one place

राजमाननमतीव शूरता रोगशान्तिरपि क्षप्रिच्युतिः ।

पितृगतं रुग्मिने गते तदा स्याच्छशङ्कपरिवत्परान्तरम् ॥ २० ॥

*Sloka 20.* During the Sun's Bhukti in the Moon's Mahadasa, honor from the sovereign, excessive bravery,

cessation of diseases, downfall or decline of the enemy's side and diseases caused by bile and wind may be expected.

कुजस्य

पित्तोष्णरुग्ग्रणभयं महर्जैरियोगः क्षेत्रप्रवादजनितार्थनिभृतिसिद्धिः ।  
ज्ञात्यप्रिशुनृपचोरजनैरिरोधो घात्रीसुतो हरति चेच्छरदं स्वकीयाम् ॥

*Sloka 21.* During Mars' own interval in the planet's Mahadasa, there will be suffering from diseases arising out of excess of bile and heat, trouble from wounds, separation from brothers, influx of money etc, due on account of the successful termination of the litigation about a certain landed property, and trouble from Dayadins, fire, enemies, the sovereign and thieves

शस्त्राग्निचोररिपुभूषभयं निषार्तिः कुक्ष्यक्षिशीर्षजगदो गुरुन्धुहानिः ।  
प्राणन्ययोऽथ यदिवा निषुलापदो वा वक्रायुरन्तरगते भुजगाधिनाथे

*Sloka 22* During Rahu's Bhukti in Mars' Dasa there will be danger from weapons, fire, thieves enemies, rulers, injury from poison, disease in the belly, eyes, the head, loss of elders and relations, peril to one's own life or a big calamity.

द्विजनिबुधसमर्चा तीर्थपुण्यानुसेना

सततमतिथिपूजा पुत्रमित्रादिबुद्धिः ।

श्रमणरुगतिमात्रं श्लेष्मरोगोद्भवो वा

भयति कुजदशान्तः संगते वागधीशे ॥ २३ ॥

*Sloka 23.* During Jupiter's interval in Mars' Mahadasa, the person will worship the Brahmanas and Gods, will resort to sacred places and shrines, will show hospitality to guests at all times, will acquire new children and friends, will suffer from ear disease in a severe form or from phlegmatic complaint.

उपरि परिविनाशः स्वात्मजस्त्रीगुरूणा-

ममणितविपदन्तर्दुःस्वमर्थोपहानिः ।

वसुहरणमरिभ्यो भीतिरुष्णानिलाग्नि-

र्भवति कुजदशायामर्कजे सम्प्रयाते ॥ २४ ॥

*Sloka 24.* Trouble after trouble to one's children, wife and elders, calamities beyond number, grief, loss of wealth, robbing of wealth through enemies, fear and sickness through heat and wind will mark Saturn's Bhukti in the Mahadasa of Mars.

अरिमयसुरुचोरोपद्रवोऽथार्थहानिः

पशुमजतुरगाणां विष्टवोऽमित्रयोगः ।

नृपकृतपरिपीडा शूद्रवैरोद्धवो वा

विशति शशितनूजे विश्वघात्रीसुतायुः ॥ २५ ॥

*Sloka 25.* Fear of enemies, much trouble from thieves, loss of wealth, destruction of cattle, elephants and horses, association with enemies, harassment by kings or through the enmity of a Sudra mark the interval of Mercury in Mars' Mahadasa.

अशनिभयमकसादग्निशस्त्रप्रपीडा

विगमनमथ देशाद्विचिनाशोऽथवा स्यात् ।

अपगमनमसुभ्यो योपितो वा विनाशः

प्रविशति यदि केतुः क्रूरनेत्रायुरन्तम् ॥ २६ ॥

*Sloka 26.* When Ketu has his interval in Mars' Dasa, there will be danger from thunder, sudden trouble from fire and weapon, going out of one's own country or loss of wealth, and exit from the world either of his own self or of his wife.

युधि जनितविमानं विप्रवासः स्वदेश-

द्वसुहृतिरपि चोरैर्वामनेत्रोपरोधः ।

परिजनपरिहानिर्जायते मानवाना-

मपहरति यदायुभामिजं मार्गिन्द्रः ॥ २७ ॥

*Sloka 27* Defeat in battle, residence in a foreign country theft of property by thieves, trouble in the left eye and loss of servants will be what a person may expect in the Bhukti of Venus in Mars' Dasa.

नृपकृतपरिपूजा युद्धलब्धप्रभानः

परिजनधनधान्यश्रीमदन्तःपुरं च ।

अतिविलसितवृत्तिः साहसादाप्तलक्ष्मी-

स्तिमिरभिदि कुजायुर्दायसंहारिणीति ॥ २८ ॥

*Sloka 28* Honor from the sovereign, fame got in war, acquisition of servants wealth, corn, women and harem and the widening of the scope for livelihood, and wealth got through violence or force are what may be expected in the Sun's Apahara in Mars' Dasa

विविधधनसुतासिर्विप्रयोगोऽरिबर्गै-

र्वसनशयनभूषारत्नसम्पत्प्रसूतिः ।

भवति गुरुजनार्तिर्गुल्मपित्तप्रपीडा

घरणितनयवर्षं शीतगौ सम्प्रयाते ॥ २९ ॥

*Sloka 29* Various comforts that wealth affords, acquisition of children, severance from enemies, acquisition of cloths, bed, ornaments, jewels and wealth, trouble to elders, and pain owing to enlargement of spleen or excess of bile may mark the Moon's Bhukti in Mars' Mahadasa.

राहो

निपाम्युरुदुष्टभुजङ्गदर्शनं पराबलासंयुतिरिष्टविच्युतिः ।

अरिष्टवाग्दुष्टजनव्यथा भवेद्विधुंतुदेनापहृते स्ववत्सरे ॥ ३० ॥

*Sloka 30* Illness through poison and water, coming

in sight of a venomous serpent, intercourse with another man's wife, failure of one's desires, bad words, and mental anguish through wicked people will be the characteristic features of Rahu's Bhukti in Rahu's Dasa.

सुखोपनीतिः सुरविप्रपूजनं विरोगंता वामदृशां समागमः ।  
सुपुण्यशास्त्रार्थविचारसम्भवः सुरारिदायान्तरगे बृहस्पतौ ॥ ३१ ॥

*Sloka 31.* : Advent of happiness, worship of Gods and Brahmins, freedom from diseases, intercourse with females and disputation regarding the meanings of holy sacred texts will mark Jupiter's Bhukti in Rahu's Dasa.

समीरपित्तप्रगदक्षतिसर्नौ तनूजयोपित्तहजैश्च विग्रहः ।  
स्वभृत्यनाशश्च पदच्युतिर्भवेदितिप्रजायुः प्रविशत्यथार्कजे ॥ ३२ ॥

*Sloka 32.* : During Saturn's interval in Rahu's Dasa, a disease due to wind and bile, wounds in the body, misunderstandings with one's children, wife or brothers, destruction of servants, and loss of position are what may crop up.

सुतस्वसिद्धिः सुहृदां समागमो मनोविनिन्द्यत्वमतीव जायते ।  
पटुक्रियाभूषणकौशलादयो भुजङ्गसंवत्सरहारिणीन्दुजे ॥ ३३ ॥

*Sloka 33.* : Acquisition of children and wealth, meeting of friends, gross contemptibleness of the mind, cleverness in doing any business, adornment and experience in general will mark Mercury's Bhukti in Rahu's Dasa.

ज्वराग्निशस्त्रारिभयं शिरोरुजा शरीरकम्पः स्वसुहृद्गुरुन्यथा ।  
विषघ्नणार्तिः कलहः सुहृजनैरहीन्द्रदायान्तरगे शिखाधरे ॥ ३४ ॥

*Sloka 34.* During Ketu's Bhukti in Rahu's Dasa, one has to apprehend fever, trouble from fire, weapon and enemies, head-ache, trembling of the body, injury to

one's friends and elders, pain through poison and wounds and quarrel with one's friends.

कलत्रलब्धिः शयनोपचारता तुङ्गमातङ्गमहीममगमः ।

कफानिलाप्तिः स्वजनैर्विरोधिता भवेद्भुजङ्गायुरपाहर्ता भृगोः ॥ ३५ ॥

*Sloka 35.* Acquisition of a wife, comforts of the couch, horses, elephants, lands, and disease due to phlegmatic and windy disorders, and quarrel with one's own relations, will mark the Bhukti of Venus in Rahu's Mahadasa.

अरिव्यथा स्यादतिपीडनं दशोर्विपात्रिशस्त्राहतिरापदुद्रमः ।

वधूसुतार्तिर्नृपतेर्महद्भयं भुजङ्गवर्षे तिमिरारिणा हृते ॥ ३६ ॥

*Sloka 36.* During the Sun's Bhukti in Rahu's Mahadasa, there will be trouble from enemies, intense pain in the eyes, danger from poison, fire and weapon, and the springing up of fresh troubles. The wife and children will suffer from diseases and there will be trouble from the king.

वधूविनाशः कलहो मनोरुजा कृषिक्रियावित्तपशुप्रजाक्षयः ।

सुहृद्विपत्तिः सलिलाद्भयं भवेद्विधौ दशमक्तारि देयविद्विपः ॥ ३७ ॥

*Sloka 37.* Loss of the wife, quarrels, mental anguish, loss in agricultural operations, wealth cattle and children, disaster to friends, and danger from water will mark the Moon's Bhukti in Rahu's Mahadasa.

नृपाग्रिचोरास्त्रमयं शरीरिणां शरीरनाशो यदि वा महारुजः ।

पदभ्रमो हृन्नपनप्रपीडनं यदात्र सर्पायुषि संचरेत्कुजः ॥ ३८ ॥

*Sloka 38.* During Mars' interval in Rahu's Dasa, one has to apprehend danger from the sovereign, fire, thieves and weapons, destruction to self or trouble through a terrible disease, disturbance to one's position, mental anguish and eye-troubles.

गुरोः

सौभाग्यकान्तिबहुमानगुणोदयः स्यात्सत्पुत्रसिद्धिरवनीपतिपूजनं च ।  
आचार्यसाधुजनसंयुतिरिष्टसिद्धिः संवत्सरं हरति देवगुरौ स्वकीयम् ॥

*Sloka 39.* Good luck, splendour, high esteem, development of good qualities, -acquisition of a good son, honor from the sovereign, coming in contact with one's preceptor, good men and realisation of one's desires are what a person may expect in Jupiter's Dasa and Bhukti, वेद्याङ्गनामदकृदासनदोषसङ्ग उत्कर्षसौख्यसकुटुम्बपशुप्रपीडा ।  
अर्थव्ययोरुभयमक्षिजंरुसुतार्तिजैर्वी दशां विशति दैनकरं नराणाम्

*Sloka 40.* During Saturn's Bhukti in Jupiter's Dasa, association with courtezans, taking to intoxicating drinks and such other evil deeds, rising to eminence, happiness, sickness to one's family and cattle, heavy expenses, excessive fear, eye-complaints and sickness to children are what a person has to be prepared for.

स्त्रीघतमद्यजमहाव्यसनं त्रिदोषैः केचिद्वदन्त्यपि च केवलमङ्गलाप्तिः ।  
देवद्विजार्चनसुतार्थसुखप्रयोगैर्गोर्वाणपूजितदशां हरतीन्दुधनैः ॥४१॥

*Sloka 41.* When Mercury's Bhukti is in progress in Jupiter's Mahadasa, one will come to grief through women, gambling, and drinking, and will suffer from diseases caused by the three humours. This is the opinion of some. Others consider that the effect will be solely beneficial, by the worship of Gods and Brahmins and through one's children and wealth.

शस्त्रघ्नं भवति भृत्यजनैर्विशेषश्चित्तव्यथा तनययोपिदुपद्रवश्च ।  
ग्राणच्युतिर्गुरुसुहृजनविप्रयोगः सौरेद्यमायुरपहत्य ददाति केतुः ॥४२॥

*Sloka 42.* During Ketu's interval in Jupiter's Mahadasa, one has to suffer from wounds caused by a weapon,

There will arise misunderstandings with the servants, mental anguish, trouble to wife and children, danger to life and loss of (or separation from) elders or friends

नानाविधार्थपशुधान्यपरिच्छदस्त्रीपुत्रान्नपानशयनाम्बरभूषणाग्निः ।  
देवद्विजार्चनमुपासनतत्परत्वमायुर्यदा हरति जैनमथासुरेभ्यः ॥४३॥

*Sloka 43.* Acquisition of various materials, cattle, corn, cloths, utensils, woman, children, food, drink, couch (bed) and ornaments, worshipping of Gods and Brahmins and entire devotion to them are to be looked for in Sukra's interval in Jupiter's Mahadasa.

शत्रोर्जयः क्षितिपमाननकीर्तिलाभः स्याच्चण्डता नरतुरङ्गमवाहनाग्निः ।  
श्रेण्यग्रहारपुरराष्ट्रसमस्तसंपदुच्चैरुच्यसहजायुरपाह्वतेऽर्के ॥ ४४ ॥

*Sloka 44.* Victory, honor from the sovereign, acquisition of fame, warmth of temper, men, horses and other vehicles and an extremely prosperous life in a street (consisting of rows of houses), a town or country will mark the Sun's Bhukti in Jupiter's Mahadasa.

योषिद्रुह्यमरिनाशनमर्थलाभः कृष्यर्थवस्तुपरमोन्नतकीर्तिलाभः ।  
देवद्विजार्चनपरत्वमतीव पुंसां संजायते गुरुदशाहति शर्वरीशे ॥ ४५ ॥

*Sloka 45.* Acquisition of many damsels, destruction of enemies, gain of money, profit in agriculture, saleable commodities, high fame and intense devotion in the worship of Gods and Brahmins will mark Moon's interval in Jupiter's Mahadasa.

बन्धूपतोषणमरित्रजतोऽर्थलाभः सुक्षेत्रसत्कृतिरिह प्रथितप्रभायः ।  
ईषद्रुरूपहतिरीक्षणसुधतिर्वा क्षित्यात्मजे हरति वत्सरमार्यजातम् ४६

*Sloka 46.* Satisfying the relations, addition of wealth from a host of enemies, acquisition of good lands, doing beneficent acts, celebrity of power, a little injury



to a preceptor or elder, or a severe hurt to the eye, are what a person may look for in Mars' interval in Jupiter's Mahadasa

बन्धूपतप्तिरुमानसरुग्गदार्तिश्चोराद्भयं गुरुगदो जठरोद्भवो वा ।  
राजेन्द्रपीडनमरिच्यसनं स्वनाशः सम्पद्यते हरति स्रदिशां सुरारौ ४७

*Sloka 47.* Distress through relations, excessive mental anguish, sickness, danger from thieves, disease to one's elders or to youngsters of his family, trouble from the sovereign, misfortune through enemies, and loss of wealth will mark Rahu's Bhukti in Jupiter's Mahadasa

ज्ञाने

कृषिबुद्धिभृत्यमहिषाभ्युदयः परनामयो वृषलजातिधनम् ।  
स्थिराङ्गनाप्तिरलसत्वमघो निजवत्सरान्तरगते रविजे ॥ ४८ ॥

*Sloka 48* Increase in agriculture, servants and buffaloes, windy disease, acquisition of much money through a person of the Sudra caste, friendship with an old woman, laziness and sinful action are what Saturn can bring on in his own Dasa and Bhukti

सुभगत्वमस्ति सुखिता वनिता नृपलालनं निजयमिनयुतिः ।  
निगदोद्भवः सहजपुत्ररुजा शनिदायहारिणि शशाङ्कसुते ॥ ४९ ॥

*Sloka 49.* During Mercury's interval in Saturn's Dasa a person will have prosperity, happiness, female society, honor from the sovereign, success and company of friends, he will suffer from diseases arising from the three humours. His brothers and children will be troubled with sickness

मरुदग्निपीडनमरिच्यसनं सुतदाग्निग्रहमतिः सततम् ।  
अशुभावलोकनमहेश्वरं मयं मृदुत्तरं हरति केतुपतौ ॥ ५० ॥

*Sloka 50* During Ketu's interval in Saturn's Maha-

dasa, the person becomes liable to disease caused by wind and fire, trouble from enemies, a tendency to always quarrel with his sons and wife, meeting with something inauspicious, and danger from serpents

सुहृदङ्गनातिनयसौख्ययुतः कृषितोययानजनितार्थचयः ।

\* शुभकीर्तिरुद्भवति देहमृतां यमदायहारिणि भृगोस्तनये ॥ ५१ ॥

*Sloka 51.* During Subra's Bhukti in Saturn's Mahadasa, the person will be happy with his friends, wife and children, and there will be increase of wealth due to agriculture and sea voyage and he will become widely renowned

मरणं तु वा रिपुभयं सततं गुरुर्गन्धजठरनेत्ररुजा ।

धनधान्यविच्युतिरिह प्रभेद्रविजायुरातिशति तीव्रकरे ॥ ५२ ॥

*Sloka 52* Death or danger at all times from enemies, sickness to elders, disease in the belly and eyes, loss of wealth and corn, a person has to experience during the Sun's Bhukti in Saturn's Mahadasa.

वनिताहतिर्मरणमेव नृणां सुहृदां विपत्तिरथ रोगभयम् ।

जलवातर्ज भयमतीव भवेद्रविजायुरातिशति रात्रिकरे ॥ ५३ ॥

*Sloka 53* Loss of wife or danger to one's own life, trouble to friends, danger from diseases, and intense fear from water and wind may be expected during the Moon's Bhukti in the Dasa of Saturn

स्वपदच्युतिः स्वजनविग्रहरुग्जरवद्विशस्त्रनिषीरथ वा ।

अरिष्टद्विरान्तरुगक्षिभयं रविजायुरातिशति भूमिसुते ॥ ५४ ॥

*Sloka 54* Loss of one's position, quarrel with one's relations, serious illness, trouble from fever, fire, weapon or poison, increase of enemies, hernia and trouble to the eyes will mark the interval of Mars in Saturn's Mahadasa.

अयमार्गयानमसुभिर्विरहस्त्वथ वा प्रमेहगुरुगुल्ममयम् ।

ज्वररुक्षतिः सततमेव नृणामसितान्तरं विशति भोगिपतौ ॥ ५५ ॥

*Sloka 55.* Going in crooked ways, loss of life or danger from diabetes or gonorrhoea, severe enlargement of the spleen, a continuous fever, or wound are what a person may have to suffer during Rahu's Bhukti in the Dasa of Saturn.

अमरार्चनद्विजगणाभिरुचिर्गृहपुत्रदारविहृतिस्तु भवेत् ।

धनधान्यवृद्धिरधिका हि नृणां गतवत्यथार्किवपसीन्द्रगुरौ ॥ ५६ ॥

*Sloka 56.* Delight in worshipping Gods and Brahmins, pleasure in living in one's own house in the company of his wife and children, and phenomenal increase of wealth and corn are what a person will have during Jupiter's Bhukti in Saturn's Dasa.

बुधस्य

धर्ममार्गनिरतिर्विपश्चितां सङ्गमो विमलधीर्धनं द्विजात् ।

विद्यया बहुयशः सुखं सदा चन्द्रजे हरति वत्सरं स्वकम् ॥ ५७ ॥

*Sloka 57.* Devotion to virtue, association with the learned, a clear intellect (an unbiassed mind), acquisition of money through Brahmins, great fame through learning and continuous happiness may be looked for in Mercury's Bhukti in his own Mahadasa.

दुःखशोककलहाकुलात्मता गात्रकम्पनममित्रसंयुतिः ।

क्षेत्रयानवियुतिर्यदा भवेत्सोमस्तुशरदं गतः शिखी ॥ ५८ ॥

*Sloka 58.* Misery, sorrow, quarrel, perplexity, shaking in the body, association with unfriendly people, and loss of lands and vehicles are to be expected during Ketu's interval in Mercury's Dasa.

देवप्रिप्रगुरुपूजनक्रिया दानधर्मपरताममागमः ।

वस्त्रभूषणसुहृद्यतिर्भवेद्बोधनायुपि समागते सिते ॥ ५९ ॥

*Sloka 59.* Adoration of Gods, Brahmanas and reverend seniors, offering of acceptable presents, devotion to duty conformable to religion and morality, addition of cloths and ornaments and meeting of friends will mark Sukra's interval in the Dasa of Mercury

हेमविद्रुमतुरङ्गारणप्रावृत्तं भवनमन्नपानयुक् ।

भूपतेरपि च पूजनं भवेद्भानुमालिनि बुधान्दकं गते ॥ ६० ॥

*Sloka 60.* Gold, coral, horses, and elephants will be got and secured in a house, there will be good food and drink and honor from the sovereign. All these may be expected in the Sun's Bhukti in Mercury's Mahadasa.

मस्तकव्यसनमक्षिपीडनं कुष्ठद्रुचहुकण्ठपीडनम् ।

प्राणसंशययुतिर्नृणां भवेज्जायुष व्रजति शीतदीधितौ ॥ ६१ ॥

*Sloka 61.* Head ache, eye complaint, trouble through leprosy, ringworm, severe pain in the neck, and even danger to life dog the footstep's of a person during the Moon's interval in Mercury's Mahadasa.

अग्निभीतिरपि नेत्रजा रुजा चोरजं भयमतीत दुःखिता ।

स्थानहानिरथ वातरोगिता ज्ञायुषं हरति मेदिर्नासुते ॥ ६२ ॥

*Sloka 62.* Danger from fire, trouble to the eye, fear of thieves, excessive misery, loss of position and windy disease are what a person may expect during Kuja's Bhukti in Mercury's Mahadasa.

मानहानिरथनाश्रयच्युतिः स्वययोऽग्निपित्तोयजं भयम् ।

मस्तकाक्षिजठरप्रपीडनं शीतरश्मिजदशां गतेऽशुरे ॥ ६३ ॥

*Sloka 63.* Loss of honour or a fall from one's

position, destruction to one's own self (or loss of wealth ?), danger from fire, poison or through water, head ache, eye complaint or trouble in the belly, mark Rahu's Bhukti in Mercury's Mahadasa

व्याधिशत्रुमयपिच्युतिर्भवेद्दहसिद्धिरवनीशसत्कृतिः ।

धर्मसिद्धितपसां सशुद्धमो देवमन्त्रिणि प्रदो दशां गते ॥ ६४ ॥

*Sloka 64* Freedom from sickness, destruction of enemies, ce sation of fear, success in religious devotion, honour from the sovereign, success in moral duty, and wealth of penance mark Jupiter's Bhukti in Mercury's Mahadasa

अर्थधर्मपरिलुप्तिरुचैः सर्वकार्यनिफलत्तमङ्गिनाम् ।

श्लेष्मघातजनिता रुग्णवेदोघनायुपि समागतेऽसिते ॥ ६५ ॥

*Sloka 65* Hevy loss of wealth and religious merit, failure in all business diseases arising through (disorders of) phlegm and wind will mark Saturn's Bhukti in Mercury's Mahadasa

केतो

रिपुजनकलहं सुहृदिरोधं त्रशुभमचः श्रमणं ज्वराङ्गदाहम् ।

गमनपरधासि वित्तनाशं शिखिनि लभेत दशां गते स्वकीयाम् ६६

*Sloka 66* When Ketu has his interval in his own Mahadasa, a person has to apprehend quarrel with enemies, misunderstanding with friends, hearing of bad words, burning sensation in the limbs due to fever, intrusion to other's houses and destruction of wealth

द्विजवरकलहः स्त्रिया विरोधः स्वकुलजनैरपि कन्यकाप्रसूतिः ।

परिमज्जननं परोपतापो भवति सिते शिखिवत्सरान्तराले ॥ ६७ ॥

*Sloka 67.* Quarrel with a great Brahmin, misunderstanding with one's wife and even with his own relations,

birth of a daughter, humiliation, and annoyance from others are what one should be prepared for in Sukra's Bhukti in Ketu's Mahadasa.

गुरुजनमरणं ज्वरावतारः स्वजनविरोधविदेशयानलाभः ।

नृपकृतफलहः कफानिलातिर्विशति रवौ शिखिवत्सरान्तरालम् ॥६८॥

*Sloka 68.* Death of a reverend elder, fever, misunderstanding with one's relation, gain through foreign travel, fighting a rebellion for the king, diseases caused by phlegm and wind are likely to crop up during the Sun's interval in Ketu's Dasa.

सुलभबहुधनं तथैव हानिः सुतविरहो बहुदुःखभाक्प्रवृत्तिः ।

परिजनयुवतिप्रजाप्रलाभः शशिनि यदा शिखिदायमभ्युपेत ॥६९॥

*Sloka 69.* Windfalls and unexpected loss of wealth, separation from one's son, a laboured delivery that engenders much sorrow, acquisition of servants and female children, all these are to be looked for in the Moon's Bhukti in Ketu's Dasa.

स्वकुलजकलहं स्ववन्धुनाशं भयमपि पन्नगजं वदन्ति चोरात् ।

हुतवहमयशत्रुपीडनं च व्रजति कुजे ध्वजनामखेचरायुः ॥ ७० ॥

*Sloka 70.* Quarrel with the members of one's own family, destruction of one's relations, danger from serpents, thieves and fire, and trouble from enemies are what a person has to incur during Kuja's Bhukti in Ketu's Dasa.

अरिकृतकलहं नृपाग्निचौरैर्मयमपि पन्नगजं वदन्ति तज्ज्ञाः ।

स्वजनवधचनं दुरिष्टचेष्टा तमासि गतेष्व शिखिन्द्रदायभाहुः ॥७१॥

*Sloka 71.* Quarrel caused by enemies, danger from the sovereign, fire, thieves and serpents, remarks from wicked people, working spells for the injury of another

person (कुम्भ) are to be expected in Rahu's Bhukti in Ketu's Mahadasa.

सुतवरजननं सुरेन्द्रपूजा धरणिधनाप्तिरुपायनार्थसिद्धिः ।

धनचयजननं महीशमानो भवति गतेऽत्र गुरौ शिखीन्द्रदायम् ॥७२॥

*Sloka 72.* Birth of a very good son, adoration of the chief of Gods, income through lands or finding of a treasure, money through acceptance of presents, influx of a large sum of money, and honor from the sovereign may be looked for in Jupiter's Bhukti in Ketu's Dasa.

परिजनविहतिं परोपतापं रिपुजनविग्रहमङ्गभङ्गतां च ।

धनपदवियुतिं तथाहुरार्या गतवति सूर्यसुते शिखाधरायुः ॥ ७३ ॥

*Sloka 73.* Trouble to, or from, servants, annoyance to or from, others, quarrel with enemies and the breaking of some limb thereby, loss of money and loss of position are, say the wise, to be expected in Saturn's interval in Ketu's Mahadasa.

सुतवरजननं प्रभुप्रशस्तिः क्षितिधनसिद्धिररीश्वरप्रपीडा ।

पशुकृषिविहतिर्मवेत्तु पुंसां विशति बुधे शिखिवत्सरान्तरालम् ॥ ७४ ॥

*Sloka 74.* Birth of a very good son, appreciation from a big wealthy lord, monetary gain from lands, trouble from the chief of the enemies, loss in cattle and loss in agricultural operations are to be expected in Mercury's Bhukti in Ketu's Mahadasa.

शुक्ल

चसनभूषणवाहनचन्दनाद्यनुभवः प्रमदासुखसंपदः ।

द्युतियुतिः क्षितिपादनलब्धयो मृगसुते स्वदशां प्रविशत्यपि ॥७५॥

*Sloka 75.* Clothing, ornaments, vehicles perfumes and the like and comforts of the couch will a person have in plenty besides bodily splendour and wealth from the sovereign in Sukra's Bhukti in Sukra's Mahadasa.

नयनकुक्षिकपोलगदोद्भवः क्षितिभृतो मयमस्ति शरीरिणाम् ।

गुरुकुलोद्भववान्धर्षादनं भृगुसुतायुषि भानुमति स्थिते ॥ ७६ ॥

*Sloka 76.* In the Sun's Bhukti in the Dasa of Venus, a person becomes liable to diseases affecting the eyes, the belly and the cheeks, danger from the sovereign and trouble from elders, members of his family and other relations

नखशिरोरदनक्षतिरुच्चैः पत्रपित्तरुगर्धनिनाशनम् ।

ग्रहणिगुल्मकयक्ष्मकपीडनं सितवयोहति तत्र हिमत्विपि ॥ ७७ ॥

*Sloka 77* When the Moon has her interval in the Dasa of Venus, a person suffers much pain from a disease due to an inflammation in the nails, head and teeth, sickness arising from wind and bile, or loss of wealth or trouble through diarrhoea, disease of the spleen or consumption

रुधिरपित्तगदार्तिसमाश्रयः कनकैताम्रचयारनिसंग्रहः ।

युवतिदूषणमुद्यमविच्युतिर्घृषभवल्लभवत्सरगे वृजे ॥ ७८ ॥

*Sloka 78* Trouble through flow of blood and bile, acquisition of gold and copper, acquisition of lands reduction of a young female and loss of one's appointment are what may be expected in Kuja's Bhukti in the Dasa of Venus

निधिमयः सुतलब्धिरभीष्टवाक् स्वजनपूजनमप्यरिबन्धनम् ।

दहनचोरविषोद्भवपीडनं तुलधरेधरवत्सरगेऽसुरे ॥ ७९ ॥

*Sloka 79* Acquisition of a treasure, birth of a son, good news, honor to or from relatives, imprisonment of enemies and injury from fire, thieves and poison may be expected in Rahu's Bhukti in the Mahadasa of Venus.

त्रिभिधधर्मसुरेशनमस्क्रिया भवति चात्मजवामदगागमः ।

त्रिभिधराज्यमुखं च शरीरिणां कपिदशाहति कार्मुकनायके ॥ ८० ॥



*Sloka 80.* Performance of one's various religious duties, worshipping of Gods, enjoying the company of his wife and children, and enjoyments derivable from his position of authority will mark the Bhukti of Jupiter in the Mahadasa of Venus

नगरयोधनृपोद्भवपूजनं प्रवरयोपिदवाप्तिरथास्ति वा ।

निनिधित्तपरिच्छदमंयुतिर्दितिजपूजितदायगते शुनौ ॥ ८१ ॥

*Sloka 81.* Honour from the city fathers, the military or police or from the sovereign, acquisition of an excellent damsel, influx of wealth and various materials, utensils and comforts requisite for enjoyment will mark Saturn's Bhukti in the Mahadasa of Venus

तनयसौख्यममागममम्पदां निचयलब्धिरतिप्रभुता यशः ।

पवनपित्तकफार्तिररिच्युतिर्दनुजमन्त्रिदशाहृति चन्द्रजे ॥ ८२ ॥

*Sloka 82* During Mercury's interval in the Dasa of Venus, a person secures the comfort of his sons, will have happiness on a large scale, great power and fame and destruction of enemies; but he will be troubled by sickness through diseases arising from wind and bile.

सुतसुखादिबहिः स्थितिरग्निर्जं भयमतीव विनाशनमङ्गरू ।

अपि च वारधूजनसंयुतिः शिखिनि यात्यलमैशनसीं दशाम् ॥ ८३ ॥

*Sloka 83.* During Ketu's Bhukti in the Mahadasa of Venus, a person will be destitute of children and happiness, will suffer much from danger through fire he will further suffer losses and disease in some limb, and will associate with courtezans.

दशापहारेषु फलं यदुक्तं वर्णाधिकारानुगुणं वदन्तु ।

छिद्रेषु सूक्ष्मेऽपि तत्फलाप्तिः छायाङ्कवार्ताश्रवणानि वा स्युः ॥ ८४ ॥

इति मन्त्रेश्वरविरचिताया फलदीपिकाया मुक्त्यन्तरा-न्तरलक्षण नामैकविंशोऽध्यायः

*Sloka 84.* What has been stated as the effect in each of the Bhuktis of a Dasa should be so declared as to suitably fit in with the person's caste, status, occupation, etc. In a similar way should results be attempted for each Antara or Antarantara; or, the effects may also be foretold after guessing correctly the particular Dasa then ruling by means of the characteristics revealed (exhibited) at the time in the native's person by the elements (Panchabhutas. Fire, Air, Ether, Water and Earth) through Eyes, Touch, Ears, Face and Nose; or by hearing the words emanating at the time.

Thus ends the 21st Adhyaya on the "Sub Divisions of Dasas, i.e., Bhuktis, Antaras, Antarantaras etc." in the work Phaladeepika composed by Mantreswara.

## ॥ द्वाविंशोऽध्यायः ॥

॥ कालचक्रम् ॥

दक्षादितः पादवशेन मेपान्मीनांशकान्तं क्रमशोऽपसव्यम् ।  
कीटाद्वयान्तं गणयेच्च सव्यमार्गेण पादक्रमशोऽज्ज्वलारेत् ॥ १ ॥

### Adhyaya XXII.

*Sloka 1.* The triad of stars reckoned from Aswini should be cast by quarters in the असव्य (Apasavya) or प्रदक्षिण (Pradakshina) order from Mesha to Meena among the 12 Rasis to which the Navamsas composing the triad belong. Again, the 12 quarters of the triad reckoned from Rohini are to be assigned to the 12 Rasis counted from Vrischika to Dhanus in the सव्य (Savya—reverse, अप्रदक्षिण—Apradakshina or anti clock wise) order.

एवं भूयाचापसव्यं च सव्यं भानि त्रीणि त्रीणि विद्यात्क्रमेण ।  
तद्वाशीशप्रोक्तवर्षदेशाद्यादेवं प्राहुः कालचक्रे महान्तः ॥ २ ॥

*Sloka 2* Thus are the triads of stars reckoned in their order (from Aswini) to be distinguished as अरसव्य (Apasavya) and सव्य (Savya). The years assigned to a planet constitute the Dasa period of the Rasi owned by that planet. This is the peculiarity in the कालचक्र (Kalachakra) system, say the wise

मनुः परः सनिर्धनिर्नृपस्तपो वने क्रमात् ।

दिचारुणादिमत्सराः शुभाशुभाप्तिहेतवः ॥ ३ ॥

*Sloka 3* 5, 21, 7, 9, 10, 16 and 4 are the numbers representing the period in years respectively of the seven planets reckoned from the Sun, and are the means (sources) for feeling the good and bad effects

दशापहारादिककालचक्रे वाक्यानि दस्तादिपदादिजानि ।

वक्ष्यामि वर्णनैरभिर्भमानै राशीशवर्षैः परमायुरत्र ॥ ४ ॥

*Sloka 4* In this Kalachakra system consisting of Dasas, Apaharas, etc., I shall now expound the formulas for the several Nakshatra padas from Aswini onward. Every such formula consists of nine syllables, indicating by their number (as per वक्ष्यामि—Katapayadi mnemonics) the particular Rasyapaharas composing the Dasa of the Nakshatrapada under consideration, and consequently the total life-period appertaining thereto by means of the years allotted to the several Rasi owners

पौरं गावो मित सन्दिग्धं नक्षत्रेन्दुः म तु भृशूलम् ।

रूपेन्द्रनिधयेरङ्गे वाणी चर्यं दधि नक्षत्रम् ॥ ५ ॥

*Sloka 5* For those born in the first पद (Pada) of Aswini, the first subperiod belongs to Mesha-Mars, the second to Vrishabha-Venus, the third to Mithuna-Mercury, the fourth to Kataka Moon, the fifth to Simha-Sun, the sixth to Kanya-Mercury, the seventh to Tula-Venus, the 8th to Vrischika-Mars, and the 9th to

**Dhanur Jupiter** For the 2nd षट् (Pada) of Aswini, the sub periods are owned by (1) Makara Saturn (2) Kumbha Saturn (3) Meena Jupiter (4) Vrischika Mars (5) Tula-Venus (6) Kanya Mercury (7) Kataka Moon (8) Simha Sun and (9) Mithuna Mercury For the 3rd षट् (Pada) of Aswini, the sub periods belong to (1) Vrishabha Sukra (2) Mesha Kuja (3) Meena Guru (4) Kumbha Sani (5) Makara Sani (6) Dhanur Guru (7) Mesha Kuja (8) Vrishabha Sukra and (9) Mithuna Budha For the 4th षट् (Pada) of Aswini, the sub periods are owned by (1) Kataka Chandra (2) Simha Ravi (3) Kanya Budha (4) Tula Sukra (5) Vrischika Kuja (6) Dhanur Guru (7) Makara Sani (8) Kumbha Sani and (9) Meena Guru

दामतवेशो गौरीपुत्रं क्षत्रिधिकारो गोभूषणम् ।

सौदधिनक्षत्रेहासन्तो भौमगुरुः पुराक्षोनाधिः ॥ ६ ॥

**Sloka 6** For the 1st षट् (Pada) of Bharani, the several sub periods are (1) Vrischika Kuja (2) Tula Sukra (3) Kanya Budha (4) Kataka Chandra (5) Simha Ravi (6) Mithuna Budha (7) Vrishabha Sukra (8) Mesha-Kuja and (9) Meena Guru

For the 2nd षट् (Pada) of Bharani, the sub periods are (1) Kumbha Sani (2) Makara Sani (3) Dhanur Guru (4) Mesha Kuja (5) Vrishabha Sukra (6) Mithuna Budha (7) Kataka Chandra (8) Simha Ravi and (9) Kanya Budha

For the 3rd षट् (Pada) of Bharani, the sub periods are (1) Tula Sukra (2) Vrischika Kuja (3) Dhanur-Guru (4) Makara Sani (5) Kumbha Sani (6) Meena-Guru (7) Vrischika-Kuja (8) Tula Sukra and (9) Kanya-Budha.

The sub periods of the 4th षट् (Pada) of Bharani are (1) Kataka Chandra (2) Simha Ravi (3) Mithuna-

Budha (4) Vrishabha-Sukra (5) Mesha-Kuja (6) Meena-Guru (7) Kumbha-Sani (8) Makara-Sani and (9) Dhanur-Guru

वाक्यान्येतान्यधियाम्यर्क्षयोर्यान्यधिन्याद्यान्पत्रिमस्यापसव्ये ।

सव्येऽजेन्द्रोर्वक्ष्यमाणेषु वाक्येऽपिन्द्रोर्वाक्यान्येव रौद्रस्य भूयः ॥७॥

*Sloka 7.* The formulas for Aswini and Bharani are as described above. The four formulas given for the four padas of Aswini will also respectively apply to the four padas of Krittika in the अपसव्य (Apasavya - प्रदक्षिण - Pradakshina) triad. The formulas for Rohini and Mrigasiras in the सव्य (Savya) triad are stated in the next two slokas and the four formulas given for the four padas of Mrigasiras should also be used again for the four padas of Ardra.

धेनुः क्षेत्रे पुरगो शंभुत्तासां जत्र क्षन्निधि दासी ।

चर्माभोगी रायधिनाक्षस्त्री पौराङ्गी शिवतीर्थाब्जे ॥ ८ ॥

*Sloka 8.* The sub-divisions for the 1st पद (Pada) of Rohini are (1) Dhanur-Guru (2) Makara-Sani (3) Kumbha-Sani (4) Meena-Guru (5) Mesha-Kuja (6) Vrishabha-Sukra (7) Mithuna-Budha (8) Simha-Ravi and (9) Kataka-Chandra.

For the 2nd पद (Pada) of Rohini, the sub-periods are (1) Kanya-Budha (2) Tula-Sukra (3) Vrischika-Kuja (4) Meena-Guru (5) Kumbha-Sani (6) Makara-Sani (7) Dhanur-Guru (8) Vrischika-Kuja and (9) Tula-Sukra.

For the 3rd पद (Pada) of Rohini, the sub-periods are (1) Kanya-Budha (2) Simha-Ravi (3) Kataka-Chandra (4) Mithuna-Budha (5) Vrishabha-Sukra (6) Mesha-Kuja (7) Dhanur-Guru (8) Makara-Sani and (9) Kumbha-Sani.

The 4th पद (Pada) of Rohini has the following sub-periods (1) Meena-Guru (2) Mesha-Kuja (3) Vrishabha-

Sukra (4) Mithuna-Budha (5) Simha-Ravi (6) Kataka-Chandra (7) Kanya Budha (8) Tula Sukra and (9) Vrischika Kuja

प्रथमनिधिर्दा सचिंशंमो गौरयधी नक्षत्रं पारम् ।

गोशिमतीर्थे दात्रीक्षत्रो धीहमिताशुमोङ्गी रम्या ॥ ९ ॥

*Sloka 9* For the 1st पद (Pada) of मृगशिरस (Mrigasiras), the sub periods are (1) Meena Guru (2) Kumbha Sami (3) Makara Sami (4) Dhanur Guru (5) Vrischika Kuja (6) Tula Sukra (7) Kanya Budha (8) Simha Ravi and (9) Kataka Chandra

The sub periods for the 2nd पद (Pada) of मृगशिरस (Mrigasiras) are (1) Mithuna Budha (2) Vrishabha Sukra (3) Mesha Kuja (4) Dhanur Guru (5) Malara Sami (6) Kumbha Sami (7) Meena Guru (8) Mesha Kuja and (9) Vrishabha Sukra

The 3rd पद (Pada) of मृगशिरस (Mrigasiras) has the following sub periods (1) Mithuna Budha (2) Simha Ravi (3) Kataka Chandra (4) Kanya Budha (5) Tula Sukra (6) Vrischika Kuja (7) Meena Guru (8) Kumbha-Sami and (9) Malara Sami

The sub periods for the 4th पद (Pada) of मृगशिरस (Mrigasiras) are (1) Dhanur-Guru (2) Vrischika Kuja (3) Tula Sukra (4) Kanya Budha (5) Simha Ravi (6) Kataka Chandra (7) Mithuna Budha (8) Vrishabha Sukra and (9) Mesha Kuja

नक्षत्रपादैष्यघटी समुत्था पूर्वा दशा तत्पतिरर्पजाता ।

पूर्वोक्तपादक्रमशोऽत्र विद्यात्केषाचिदेव मतमाहुरार्याः ॥ १० ॥

*Sloka 10* The initial Mahadasa of a life belongs to the lord of the Rasi owning the Nakshatra pada occupied by the Moon at the time of birth being so much of the Rasi Mahadasa as corresponds to the ghaticas that

yet remain of the Nakshatra pada and the order of the Mahadasas follows the natural order of the Nakshatra padas reckoned from the aforesaid one. This is the opinion, say the sages held by some (astrologers)

दस्तादिषादग्रभृतीनि भाना वाक्यानि यान्यक्षरपङ्क्तिजानि ।  
तेषां क्रमेणैव दशा प्रकल्प्या वाक्यक्रमं साधयति केचिदाहुः ॥११॥

*Sloka 11* There are a number of formulas each composed of a number of mnemonic syllables referring to the several Nakshatra padas beginning with the first pada of Aswini and giving Rasis in a certain order. It is with reference to the order of Rasis in these formulas that the Rasi Mahadasas of which a life is to consist should be determined. The वाक्यक्रम (Vakya-krama) men of one school say, should be adhered to

वाक्यक्रमे कर्कशलिमीनसन्धौ मण्डकगत्यश्चरपुतिश्च ।  
सिंहावलोकस्त्रिविधा तदानीं दशान्तर दुःखफलप्रदं स्यात् ॥१२॥

*Sloka 12* In the order of Rasis वाक्यक्रम (Vakya-krama) the junctions at the end of Kataka, Vrischika and Meena give rise to (1) मण्डकगति (Manduka Gati) (2) अश्व (Aswa) or तुरगगति (Turaga gati) and (3) सिंहावलोकन (Simhavalokana) respectively and the Dasas at these intervals cause woful effects

तद्वाक्यवर्णक्रमशोपहारर्पाहते तत्परमायुराप्ते ।  
तदा दशायामपहारर्पसंख्याश्च ग्रामान्दिवसान्वदेयुः ॥ १३ ॥

*Sloka 13* The Apahara or Bhukti of any of the planets constituting a Mahadasa is thus obtained. Find out the particular mnemonical syllable (out of the nine syllables) composing a formula whose Bhukti is wanted and find out the owner of the Rasi signified by that syllable. Multiply the number of years assigned to this

planet by the number of years fixed for the planet whose Mahadasa is under consideration and divide the product by the total number of years constituting the entire Ayus of the formula or Chakra. The quotient in years etc, will represent the sub period required

वाक्येषु यावच्छ्रुतां प्रमाणं नदन्ति तावत्परमायुश्च ।

मेपादनीकं मदनं गजेन तुन्दः पुनश्चैवमुदीरितं तत् ॥ १४ ॥

॥ इति कालचक्रदशा ॥

*Sloka 14* The total of the number of years indicated by the nine mnemonical syllables of any formula represents the number (in years) of Parama Ayus for that formula. Thus the Parama Ayus in years for the 12 Rasiamsas reckoned from Mesha in an अपसव्यचक्र (Apasavya chakra) will be 100, 85, 83 and 86 repeated thrice, while those for the 12 Rasiamsas reckoned from Vrischika in a सव्यचक्र (Savya chakra) will be the same but in the reverse order, that is, 86, 83, 85 and 100 repeated thrice

For more information please refer to Jatakaparajata pp. 965 to 1004

॥ उत्पन्नाधानमहादशे ॥

महादशासु यत्फलं प्रकीर्तितं मया पुरा ।

तदेव योजयेद्बुधो दशासु चैवमादिषु ॥ १५ ॥

*Sloka 15* Whatever effects have been declared before by me in the case of the several Mahadasas, the same should be stated by a wise astrologer in the case of these Dasas also

जन्मक्षीतिरस्तस्तु पञ्चमभयाऽथोत्पन्नसंज्ञा दशा

स्यादाधानदशाऽप्यतोऽष्टमभया क्षेमान्महाख्या दशा ।

आसामेव दशापसानसमये मृत्युप्रदा स्थानाणां

खल्वानल्पमायुषां त्रिवधपञ्चर्षेशदार्यान्तिमे ॥ १६ ॥



*Sloka 16.* Ascertain the 5th, the 8th as well as the 4th star from जन्मर्क्ष (Janmarksha), i. e., the star occupied by the Moon at the time of a person's birth. Cycles of Dasas are calculated from every one of these as the starting point. The Dasa counted from the 5th is called उत्पन्न (Utpanna); that from the 8th, अधान (Adhana); that from the 4th, क्षेम (Kshema). If the Dasas in these cycles have their ends tallying with each other or with the end of the Dasa taken in the same order from जन्मर्क्ष (Janmarksha), i. e., giving the same number of years, months, etc., it is a sign that the life of the person concerned is to end with the Dasa. In the case of people endowed with short, long and medium lives, the demise will happen at the close of the 3rd, the 7th and the 5th Dasa respectively.

॥ निसर्गदशा ॥

एकं द्वे नव विंशतिर्धृतिकृती पञ्चाशदेषां क्रमा-

चन्द्रारेन्दुजशुकजीवदिनकदैवाकर्षणां समाः ।

स्त्रै स्त्रैः पुष्टफला निसर्गजनितैः पक्तिर्दशायाः क्रमा-

दन्ते लग्नदशा शुभेति यवना नेच्छन्ति केचित्तथा ॥ १७ ॥

*Sloka 17.* 1, 2, 9, 20, 18, 20 and 50 are the figures indicating the number of years prescribed respectively for the Moon, Mars, Mercury, Venus, Jupiter, the Sun and Saturn in the नैसर्गिकदशा (Naisargikadasha) system. If the अंशायुर्दायदशा (Amsayurdayadasha) and the नैसर्गिकदशा (Naisargikadasha) run together at the same time, the Dasa is very good in spite of the original Dasa being otherwise bad. Yavana's statement that a portion of Saturn's Dasa here is also participated by Lagna Dasa and is good, has been condemned by others.

॥ अशदशा ॥

लिप्तीकृत्य मवेद्गहं खखजिनैस्तच्छिष्टमायुष्कला

आशाखाधिहृताब्दमासदिनसाः सत्योदितेऽशायुषि ।

वक्रिष्युचगते त्रिसङ्गणमिदं खांशत्रिभागोत्तमे

द्विघ्नं नीचगतेऽर्धमप्यथ दलं मौढ्ये सितार्कं विना ॥ १८ ॥

*Sloka 18* The signs, degrees, minutes, etc of a planet should be converted into minutes, and as many multiples of 2400 as may be found necessary should be subtracted from the same. The remainder represents the Ayushkalas of the planet. The same should be divided by 200 (आशा खाधि—आशा=10 or 0, ख=0, अधि=2). The quotient gives the number of years, months and days in the अशायुर्दीप (Amsayurdaya) according to Satyacharya. If the planet be retrograde or in exaltation, this quotient has to be trebled. If the planet be in his own Navamsa, decanate or Vargottama the Ayurdaya has to be doubled, if in depression, it has to be reduced by half. If the planet be eclipsed, then also the reduction is half. But this last reduction will not apply to Venus and Saturn.

[त्रिन=24 (see Monier Williams Dictionary)] : खखजिन=2400.

सर्वाद्वित्रिकृतेषुषण्मिषतलवहामोऽसतामुत्क्रमा

त्रिःफात्सत्सु दलं तदा हरति बल्येको बहुष्येकमे ।

न्यंशोनं रिपुमे विना क्षितिगुणं मत्योपदेशे दशा

लग्नखांशसमा बलिन्पुट्यभेऽस्यात्रापि तुल्यापि च ॥ १९ ॥

*Sloka 19* When malefic planets occupy the 6 bhava counted backward from the 12th, the whole, a half, a third, a fourth, a fifth and a sixth respectively of their Ayurdaya is lost. When benefic planets occupy such positions, the loss is half of that incurred in the case of malefic ones. When several planets are in a bhava, only

the strongest of them causes a reduction in the Ayurdaya. All planets except Mars lose a third of their Ayurdaya when in inimical houses. The number of years contributed by the Lagna according to Satyacharya's view corresponds to the number of its Navamsas that have risen. Even if the Lagna be strong or of medium strength, the same rule holds.

सत्योपदेशो वरमत्र किन्तु कुर्वन्त्ययोग्यं बहुवर्गणाभिः ।

आचार्यकं त्वत्र बहुमतायामेकं तु यद्भूरि तदेव कार्यम् ॥ २० ॥

*Sloka 20.* The rule of Satyacharya is preferable (to that laid down by Mṛya or Jeevasarman). But some make the process inconsistent and unwarrantable by a series of multiplications. The dictum of the Acharyas (Satya and others) is the following —

(1) When several multiplications crop up, only one, and that the highest, is to be gone through.

For instance, when a planet is in its own house, and in its exaltation and in retrograde motion the Ayurdaya is not to be doubled first and then the result trebled and the second result further trebled. According to the rule, the Ayurdaya should be trebled once for all.

(2) Again, when there are several reductions applicable, only one, and that, the greatest, should be made.

For instance a planet may be in an inimical sign and may be eclipsed by the Sun. It is enough if the reduction by half, i. e., अस्तमृत—Astangata reduction, be made.

॥ अथ पिण्डायुर्दशा ॥

धेयं शूर शके श्रियं सय परे निद्राः समा मास्करात्

पिण्डाख्यायुषि पूर्वमत्र हरणं सर्वं विदध्यादिह ।

लघे पापिनि भं विनोदयलपैर्निभं नताङ्गैर्हृतं

त्याज्यं मौम्यनिरीक्षितेऽर्धमृणमत्रायुष्यभिजा विदुः ॥ २१ ॥

*Sloka 21* The aggregate number of पिण्डायुर्दिव (Pindayurdaya) years assigned to the several planets from the Sun onwards (in their highest exaltation point) are respectively 19, 25, 15, 12, 15, 21 and 20. All the reductions should be gone through as before. When a malefic planet is present in the Lagna, take only the minutes, seconds, etc. indicating the Lagna leaving out the signs. Multiply the total Ayus by this and divide by 360. The whole Ayurdaya should be reduced by this result. If the Lagna be aspected by a benefic, the period to be subtracted will be only half of the above result. So say those well versed in the Ayurdaya system.

लग्नदशमंशसमा बलमत्यंशे वदन्ति पैण्डारुये ।

बलयुक्तं यदि लग्नं राशिसमेवात्र नाशोत्था ॥ २२ ॥

*Sloka 22* In the पिण्डायुर्दिव (Pindayurdaya) system, when the Amsa (Lagna Navamsa) is strong, the Lagna Ayus (or Lagna Dasa) corresponds to the Lagna Navamsa. When the Lagna (Rasi) is strong, the number of years for Lagna Ayus corresponds to the number signified by the Rasi, etc. counted from Mesha, and not the Lagna Navamsa.

हरणं नीचेऽर्द्धमृणं स्यात्पूर्णं प्रोक्तवर्षमुच्चगृहे ।

पैण्डादौ अन्तरगे प्राज्ञैस्त्रैराशिकं चिन्त्यम् ॥ २३ ॥

*Sloka 23* The years assigned to the several planets in sloka 21 *supra* are to be adopted in full when they are in exaltation. When a planet is in its depression point, the period assigned to it is reduced by half, when it occupies an intermediate position, the reduction is to be proportionate, say the wise.

पैण्डारुयमायुर्वृवते प्रधानं मणित्यचाणक्यमयादयश्च ।

एतन्न साधित्ववदद्भदन्तो वराहसूर्यस्य तथैव वाक्यम् ॥ २४ ॥

*Sloka 24.* The पिण्डायुर्दाय (Pindayurdaya) system is advocated as the best by Manittha, Chanakya, Maya and others. But Satyacharya has pronounced this method as faulty and Varahamihira also has made a similar pronouncement.

सूर्यादिकानां स्वमतेन जीवशर्मा स्वरांशं परमायुषोऽत्र ।  
अस्यापि सर्वं हरणं विधेयं पूर्वोक्तवल्लभदशमपीह ॥ २५ ॥

*Sloka 25.* Jeevasarman lays down in accordance with his own doctrine that the maximum period of life given by each planet from the Sun onwards is  $\frac{1}{4}$ th of the maximum aggregate period (120 years and 5 days). In this Ayurdaya also all the reductions are enjoined. The Lagna Ayus also should be calculated in the same way as in the other systems.

नृणां द्वादशवत्सरा दशहता ह्यायुःप्रमाणं परै-  
राख्यातं परमं शनेस्त्रिभगणं यावत्परैरैरितम् ।  
कैश्चिच्चन्द्रसहस्रदर्शनमिह प्रोक्तं कलौ किन्तु य-  
द्देदोक्तं शरदः शतं हि परमायुर्दायमाचक्ष्महे ॥ २६ ॥

*Sloka 26.* The full period of life in the case of men has been declared as 120 years ( $12 \times 10$ ) by some. Others there are who have stated that the full life-period will be the time taken by Saturn to make 3 complete revolutions (in his orbit). There is a third school who say that the full life-period of a man is the time taken by the Moon for making 1000 revolutions. But we are of opinion that the full period of man's life in this Kaliyuga is only 100 years as stated in the Vedas.

लग्नादित्येन्दुकानामधिकबलवतः स्यादशदौ ततोऽन्या ।  
तत्केन्द्रादिस्थितानामिह बहुषु पुनर्वीर्यतो वीर्यसाम्ये ।

बह्वायुर्वर्षदातुः प्रथममिनवशाच्चोदितस्यान्दसाम्ये

वीर्यं किन्त्वत्र सन्धिग्रहनिबरहतं मानमन्ध्यन्तरात्तम् ॥२७॥

*Sloka 27.* Of the Lagna, the Sun and the Moon, whichever is strongest will have its Dasa first. Then will come the Dasa of the planets in its Kendra and other positions. When several occupy together any one of these positions the precedence will be given to the planet which predominates in strength. When they happen to be of equal strength, that which gives a longer period, in years, of आयुर्दय (Ayurdaya) will have its turn first. When there is equality even in regard to the number of years of the आयुर्दय (Ayurdaya) of the planets, that which rises first after being eclipsed by the Sun gets its Dasa prior to its fellows.

If such planets should however chance to have equal strength, equal आयुर्दय (Ayurdaya) and equal rising after their conjunction with the Sun, then that planet which is anterior in the general order of precedence among the significators would rule the Dasa in question and this general order of precedence is usually taken to be (1) the Lagna, (2) the Sun, (3) the Moon, (4) Mars, (5) Mercury, (6) Jupiter, (7) Venus and (8) Saturn.

And the strength of any planet for this purpose is obtained by multiplying it by the distance of the planet from its nearest Bhava sandhi and dividing the product by the distance between the भावांश (Bhavamsa) and one of its Sandhis.

अंशोद्धवं लग्नबलात्प्रसाध्यमायुश्च पिण्डोद्धवमर्कवीर्यात् ।

नैसर्गिकं चन्द्रबलात्प्रसाध्यं ब्रूमस्रयाणामपि वीर्यमास्ये ॥ २८ ॥

*Sloka 28.* अंशायुदाय (Amsayurdaya) is to be calculated upon the predominance in strength of the Lagna, पिण्डायुर्दय (Pindayurdaya) upon the Sun's superiority in strength and नैसर्गिकायुर्दय (Naisargikayurdaya) when the

Moon's power is strongest. We shall now state what should be done when the three (Lagna, the Sun and the Moon) are of equal strength.

तेषां त्रयाणामिह संयुतिस्तु त्रिभिर्हृता सैव दशा प्रकल्प्या ।

वीर्ये द्वयोरैक्यदलं तयोः स्याच्चेज्जीवशर्माधुरभी बलीनाः ॥ २९ ॥

*Sloka 29.* Add the three Ayurdayas and divide the sum by 3. The quotient will be the Ayurdaya required. If only two of them are strong, add the two Ayurdayas and take half the result. When the three planets are all weak, adopt the method advocated by Jeevasarman for finding out the Ayurdaya.

कालचक्रदशा ज्ञेया चन्द्रांशेशे बलान्विते ।

सदा नक्षत्रमार्गेण दशा बलवती स्मृता ॥ ३० ॥

*Sloka 30.* Kalachakra Dasa system has to be resorted to only when the lord of the Navamsa occupied by the Moon is strong. The Dasa calculation as per Nakshatra method is always considered as the best.

समाः षष्टिर्द्विधा मनुजकरिणां पञ्च च निशा

हयानां द्वात्रिंशत्स्वरकरभयोः पञ्चककृतिः ।

गिरूपा साप्यायुर्वृषमहिषयोर्द्वादश शुनां

स्मृतं छागादीनां दशकसहिताः पद् च परमम् ॥ ३१ ॥

*Sloka 31.* The full period of life in the case of men and elephants is given as 120 years and 5 days, while in that of horses it is 32 years. It is 25 in the case of asses and camels and 24 for bulls and buffaloes. Twelve years are allotted for dogs and 16 for sheep and the like.

ये धर्मकर्मनिरता विजितेन्द्रिया ये

ये पथ्यभोजनजुषो द्विजदेवभक्ताः ।

लोके नरा दधति ये कुलशीललीलां

तेषामिदं कथितमायुरुदारधीभिः ॥ ३२ ॥

॥ इति मन्त्रेश्वरविरचिताया फलदीपिकाया कालचक्रदशादि द्वाविंशोऽध्यायः ॥

*Sloka 32* This आयुस (Ayus) has been declared by wise men in respect to those who are engaged in the practice of virtuous actions, who keep their senses under control, who eat wholesome diet, who are devoted to the Brahmans and the Gods and who preserve the land marks of character and conduct peculiar to their high families.

Thus ends the 22nd Adhyaya on "Kalachakra Dasa etc." in the work Phaladeepika composed by Mantreswara

## ॥ त्रयोविंशोऽध्यायः ॥

॥ अष्टवर्गः ॥

गोचरग्रहवशान्मनुजानां यच्छुभाशुभफलाम्युपलब्धये ।

अष्टवर्ग इति यो महदुक्तस्तत्प्रसाधनमिहाभिदधेऽहम् ॥ १ ॥

### Adhyaya XXIII.

*Sloka 1* In order to ascertain the good and bad effects caused by the several planets in their transits through the Rasis of the zodiac, the Ashtakavarga has been very highly spoken of by the great sages, and I now set forth the mode of accomplishing it

आलिख्य सम्यग्भुवि राशिचक्रं ग्रहस्थितिं तज्जननप्रवृत्ताम् ।

तत्तद्ग्रहर्क्षात्क्रमशोऽष्टवर्गं प्रोक्तं करोत्यक्षविधानमत्र ॥ २ ॥

*Sloka 2* Draw well on the ground the Rasi chakra and put in the same in their proper places the several planets as they stood at the time of birth - Regulate the distribution of the beads in the manner directed (in the following slokas), in the several Rasis, the reckoning in



each case being made to begin from the sign occupied by the particular planet from which the counting is made.

पुत्रीवसाहिधनिकेऽर्ककुजार्कजेभ्यो मुक्ताळके मुरगुरोर्भृगुजातथाश्रीः ।  
ज्ञाद्गोमतीधनपरा रविरिष्टदोऽब्जाद्रीतोन्नयेप्युदयमाह्यघुतान्नपात्रे ॥३॥

*Sloka 3.* With reference to his Ashtakavarga, the Sun is declared exceedingly auspicious in the 1st, the 2nd, the 4th, the 7th, the 8th, the 9th, the 10th and 11th places from himself, Mars and Saturn, in the 5th, the 6th, the 9th and 11th places from Jupiter, in the 6th, the 7th and 12th places from Venus, in the 3rd, the 5th, the 6th, the 9th, the 10th, the 11th and 12th from Mercury; in the 3rd, the 6th, the 10th and 11th places from the Moon; and lastly, in the 3rd, the 4th, the 6th, the 10th, the 11th and 12th places from the Lagna

गीतासौ जनके रवेः कलितसान्निध्ये तुषारघटेः

भौमाच्छ्रीगुणिते धनस्य युगवन्मामाब्दनित्ये बुधात् ।

जीवात्कौरसज्जनस्य भृगुजाद्गूढात्मसिद्धान्त्या

मन्दाद्वाणचये तनोर्गतिनये चन्द्रः शुभो गोचरे ॥ ४ ॥

*Sloka 4.* The Moon is auspicious in the 3rd, 6th, 7th, 8th, 10th and 11th places from the Sun, in the 1st, 3rd, 6th, 7th, 10th and 11th places from herself, in the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th places from Mars; in the 1st, 3rd, 4th, 5th, 7th, 8th, 10th and 11th places from Mercury; in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from Jupiter\*, in the 3rd, 4th, 5th, 7th, 9th, 10th and 11th places from Venus; in the 3rd, 5th, 6th and 11th places from Saturn; and lastly, in the 3rd, 6th, 10th and 11th places from the Lagna.

\*According to Varahamihira, 1st 4th, 7th, 8th, 10th, 11th and 12th places from Jupiter.

तीक्ष्णांशोर्गणितानके शिशिरगोर्लाक्षाय भूमेः सुतात्

पुत्रीवासजनाय चन्द्रतनयाद्गोमेतके गीष्पतेः ।

तन्नाकारि सिताक्षदा कुरुगनेः कोनासदाधेनुको

लग्नात्स्वात्कलितं नयेत् क्षितिसुतः क्षेमप्रदो गोचरे ॥ ५ ॥

*Sloka 5* : Mars is auspicious in the 3rd, 5th, 6th, 10th and 11th places from the Sun, in the 3rd, 6th and 11th places from the Moon, in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from himself, in the 3rd, 5th, 6th and 11th places from Mercury, in the 6th, 10th, 11th and 12th places from Jupiter, in the 6th, 8th, 11th and 12th places from Venus, in the 1st, 4th, 7th, 8th, 9th, 10th and 11th place from Saturn, and lastly, in the 1st, 3rd, 6th, 10th and 11th places from the Lagna.

सौम्याद्योगशतं धनैः कुरुत्येमोपाधिकश्रीगुरोः

तेजो यत्र यमारयोः पुरवसन्दिग्धेनये भार्गवात् ।

पुत्रो गर्भमहान्धके परभृतां दानाय लग्नात्सुधा-

मूर्तेः प्रावृषि जानकी शशिसुतस्त्वत्र स्थितश्चेच्छुभः ॥ ६ ॥

*Sloka 6* : Mercury is auspicious in the 1st, 3rd, 5th, 6th, 9th, 10th, 11th and 12th places from himself, in the 5th, 6th, 9th, 11th and 12th places from the Sun, in the 6th, 8th, 11th and 12th places from Jupiter, in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from Saturn and Mars, in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from Venus, in the 1st, 2nd, 4th, 6th, 8th, 10th and 11th places from the Lagna, and lastly, in the 2nd, 4th, 6th, 8th, 10th and 11th places from the Moon.

मार्ताण्डात्करलाभसल्लधनिके चन्द्राद्रुमेसाक्षिके

भोमार्त्तिक प्रभुसदनाय कुरवः शिक्षाधनाढ्ये बुधात् ।

पुत्री गर्भसदानके सुरगुरोः सल्लक्ष्मिचन्द्रे शनेः

श्रीमन्तो धनिकाः सितात्करिविशेषे सिद्धिनित्यं तनोः ॥ ७ ॥

*Sloka 7:* Jupiter is benefic in the 1st, 2nd, 3rd, 4th, 7th, 8th, 9th, 10th and 11th places from the Sun; in the 2nd, 5th, 7th, 9th and 11th places from the Moon; in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from Mars; in the 1st, 2nd, 4th, 5th, 6th, 9th, 10th and 11th places from Mercury; in the 1st, 2nd, 3rd, 4th, 7th, 8th, 10th and 11th places from himself; in the 3rd, 5th, 6th and 12th places from Saturn; in the 2nd, 5th, 6th, 9th, 10th and 11th places from Venus; and lastly in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th places from the Lagna

जात्यां श्रीस्तु रवेर्विधोः पुरग्वामन्दोळिपुत्रे तनोः

पैरे लाभमदाळिके कुरुलवं मोहे धनेढ्ये भृगोः ।

लोमस्ताळिपरे कुजाद्रविसुताद्भर्म महाब्धौ नये

ज्ञालक्ष्मीचुळके गुरोर्मदधनाढ्योऽसौ भृगुः सौख्यदः ॥ ८ ॥

*Sloka 8:* Venus is auspicious in the 8th, 11th and 12th places from the Sun; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th places from the Moon; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from the Lagna; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from himself; in the 3rd, 5th, 6th, 9th, 11th and 12th places from Mars\*; in the 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from Saturn, in the 3rd, 5th, 6th, 9th and 11th places from Mercury; and lastly, in the 5th, 8th, 9th, 10th and 11th places from Jupiter.

रवेर्यात्रावीधीजनय शशिनो लक्ष्य शनेः

गुणैस्तुत्यो भोमाद्रणितनिकरोसौ शुभकरः ।

शताकारे जीवात्तदधनपरे ज्ञादुदयमात्

कलाभूतानम्ये भृगुज चयखे द्ययतनयः ॥ ९ ॥

\*According to Parasara, the 3rd, 4th, 6th, 9th, 11th and 12th places from Mars.

*Sloka 9* : Saturn is benefic in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from the Sun, in the 3rd, 6th and 11th places from the Moon, in the 3rd, 5th, 6th and 11th places from himself, in the 3rd, 5th, 6th, 10th, 11th and 12th places from Mars, in the 5th, 6th, 11th and 12th places from Jupiter, in the 6th, 8th 9th, 10th, 11th and 12th places from Mercury, in the 1st, 3rd, 4th, 6th, 10th and 11th places from the Lagna, and lastly, in the 6th, 11th and 12th places from Venus

इति निगदितमिष्टं नेष्टमन्यद्विशपा-

दधिकफलरिपाकं जन्मिनां तत्र द्युः ।

उपचयगृहमित्रस्वोच्चैः पुष्टमिष्टं

त्वपचयगृहनीचारातिगेनेष्टसम्पत् ॥ १० ॥

*Sloka 10* : Thus have been described the benefic positions : the rest are to be understood as malefic. The planets produce (to all beings) the effect of whichever of these two preponderate in the Ashtakavarga calculations made from the Rasi they occupy at the time of birth. In their own, friendly or Upachaya places, the planets invariably advance the benefic effect revealed by Ashtakavarga. In their depression, inimical or Apachaya houses, they generally fail to sustain whatever good effect may appear from the Ashtakavarga process.

For further information on the subject and about the Ashtakavarga plate, please see pp 653-663 of my edition of Jatakaparajata.

कृत्वाष्टवर्गं द्युसदां क्रियादिप्रक्षैर्विहीने मृतिरेकचिन्दोः ।

नाशो व्ययो मीतिभयार्थनारीश्वराज्यमिद्धिः क्रमशः फलानि ॥ ११

*Sloka 11* : When all the Ashtakavargas have been prepared, if it be found that a Rasi is void of any benefic dot in a planet's Ashtakavarga, it indicates that the

native will lose his life when the particular planet in his orbit transits that Rasi. If there should be one, two, three, four, five, six, seven or eight benefic dots, the effects will be (1) destruction or loss (2) expenditure (3) fear (4) fear (5) gain of one's business (6) acquisition of a female (7) gain of wealth and (8) success in everything respectively.

तत्तद्गृहाधिष्ठितसर्वराशस्तत्संज्ञितं लग्नमिति प्रकल्प्य ।

तेभ्यः फलान्यष्टविधान्यभूवंस्तत्तद्गृहाद्भाववशाददन्तु ॥ १२ ॥

*Sloka 12.* Treating the several Rasis occupied by the planets at the time of birth as their respective starting points (Lagnas), benefic dots should be computed in 8 ways due to the countings by houses from each of the seven planets and the Lagna, and effects predicted for the several bhavas counted from that planet through the dots contained in them.

तत्तद्गृहार्शकतुल्यभांशस्थिता ग्रहाश्चारवशादिदानीम् ।

तथैव तद्भावसमुत्थितानि फलानि कुर्वन्ति शुभाशुभानि ॥ १३ ॥

*Sloka 13.* Note the Rasi and Navamsa occupied by a planet at birth. When the planet in its course traverses through so much of the distance in that house, it produces the effects due to that bhava—good or bad as the case may be.

कृतेऽष्टवर्गे सति कारकक्षायद्भावमुक्ताङ्कमुपैति खेटः ।

तद्भावपुष्टिं सशुभोऽशुभो वा करोत्यनुक्ते विपरीतमेव ॥ १४ ॥

*Sloka 14.* When the Ashtakavarga (of any planet) has been computed, note the house that contains the highest number of benefic dots and what bhava it represents, reckoning the house occupied by the Karaka planet as the 'Lagna' or the first house. When a planet

—whether benefic or malefic—transits that house, it advances that bhava, that is, will produce good effects. If otherwise, that is when the planet transits a house containing a few or no benefic dots, the reverse will be the case.

एकत्र भावे बहवो यदानीमुक्ताङ्कगाथावशाद्भवन्ति ।

पुष्पान्ति तद्भावाफलानि सम्यक्कारकाच्चतुर्पूर्वभावे ॥ १५ ॥

*Sloka 15.* When there are many planets simultaneously passing in their course of transit through a certain bhava containing also a good number of benefic dots in the Ashtakavarga of a planet, they promote the interests of the bhava in an intense manner, i. e., produce good results for the bhava represented by it, the counting being reckoned from the house occupied by the Karaka planet whose Ashtakavarga is under consideration,

विन्दौ स्थिते तत्फलसिद्धिकालविनिर्णयाय प्रहितेऽष्टवर्गे ।

भान्यष्टधा तत्र विभज्य कक्षाक्रमेण तेषां फलमाहुरन्ये ॥ १६ ॥

*Sloka 16.* When a benefic dot exists in a bhava in an Ashtakavarga, in order to definitely fix the exact time of its (benefic dot's) fruition, a Rasi is divided into 8 equal divisions and the divisions are allotted to the planets and the Lagna according to their orbits and the effect will occur in the transit over the particular division owned by the planet that put forth the benefic dot.

॥ प्रस्ताराष्टकवर्गः ॥

आलिख्य चक्रं नव पूर्वेखा याम्योत्तरस्या दश च त्रिरेखाः ।

प्रस्तारकं पष्णवतिप्रकोष्ठं पङ्क्त्यष्टकं चाष्टकवर्गजं स्यात् ॥ १७ ॥

*Sloka 17.* If you draw up a diagram consisting of nine parallel lines at equal intervals from east to west crossed by 13 parallel lines from north to south with

the same intermediate space as before, there will arise a table containing 96 squares in 8 rows comprising the results of each of the several Ashtakavargas.

For notes on this as well as the next sloka, see Jatakaparīkṣā p. 683

होराशशीबोधनशुक्रसूर्यमौमामरेन्द्रार्चितभानुपुत्राः ।

याम्यादिपङ्क्त्यष्टकराशिनाथाः क्रमेण तद्विन्दुफलप्रदाः स्युः ॥१८॥

*Sloka 18* The Lagna, the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn are the lords of the divisions indicated in the eight rows extending from south to north of each sign, and every one of them yields the effect of the benefic dot appearing against it in any of the 12 houses when the planet whose Ashtakavarga is under consideration transits in the house the particular division of the planet yielding the benefic dot.

राश्यष्टभागप्रथमांशकाले ग्रनिर्द्वितीये तु गुरुः फलाय ।

कक्षाक्रमेणैवमिहान्त्यभागकाले विलग्नं फलदं प्रदिष्टम् ॥ १९ ॥

*Sloka 19.* Divide the Rasi into 8 equal divisions. The first division belongs to Saturn, the 2nd to Jupiter, that is, any benefic dot put forth by Jupiter will come to fruition during the transit over the 2nd division of the Rasi, and so on according to their orbits. During a planet's transit over the last division, any benefic dot put forth by the Lagna attains its fruition

सर्वग्रहाणां प्रहितेऽष्टवर्गे तत्कालराशिसितविन्दुयोगे ।

अष्टाक्षसंख्याधिकविन्दवशेच्छुभं तदूने व्यसनं क्रमेण ॥ २० ॥

*Sloka 20* When the Sarvashtakavarga containing the results of the Ashtakavargas of all the planets is computed by setting forth in each Rasi the sum total of all the figures for that Rasi in the seven Ashtakavargas, if it be found that any Rasi contains figures exceeding 28, it must be understood that planets in their transit:

over that Rasi produce good or auspicious effects. Any number falling short of that particular figure produces danger or sorrow proportionately varying in intensity.

यावन्तस्तुहिनरुचेः शुभाङ्कसंख्या यावन्तः शुभभवने हिमद्युतेर्वा ।  
इत्थं तद्विदितमिहाधिके च तेभ्यः स्वस्त्युने विपदिति सूचितं परेषाम्

*Sloka 21.* Find the number of benefic dots contained in the several auspicious houses reckoned from the Moon. Note also what planets occupy benefic houses counted from the Moon in the horoscope of the native and find the number of benefic dots in each of these houses. If the sum total in either of these above two cases exceed 28, the effect must be pronounced as good ; if below that figure, it will be bad

कर्तुः स्वजन्मसमयावसथग्रहाणां कृत्वाष्टवर्गकथिताक्षविधानमत्र ।  
बह्वक्षयोगवशतः शुभराशिमासभावग्रहस्थितिषु कर्मशुभं विदध्यात् ॥

*Sloka 22.* The Ashtakavarga figures are to be computed as per rules stated (in this chapter) with respect to the positions of the planets (existing) at the birth-time of any person. In that particular Rasi, month, bhava, etc. signified by the sign containing the greatest number of benefic dots, one ought to get done anything auspicious.

पापोऽपि स्वगृहस्थश्चेद्भाववृद्धिं करोत्यलम् ।

नीचारातिगृहस्थश्चेत्कुर्याद्भावक्षयं ध्रुवम् ॥ २३ ॥

*Sloka 23.* Even a malefic will promote or advance the bhava in which he is if he should occupy his own house, while, if posited in his depression or inimical house, he will only cause its decline or ruin.

सोच्चस्थोऽपि शुभो भावहानिं दुःस्थानपो यदि ।

सुस्थानपश्चेत् सोच्चस्थः पापी भावानुकूल्यकृत् ॥ २४ ॥

॥ इति मन्त्रेश्वरविरचितायां फलदीपिकायां अष्टकवर्गो नाम त्रयोविंशोऽध्यायः ॥



*Sloka 24.* A benefic planet even if he be in his exaltation house will injure the bhava he occupies if he should happen to own a Dusstthana (6th, 8th or 12th). A malefic in exaltation will do good to the bhava he occupies if he happens to own good houses.

Thus ends the 23rd Adhyaya on "Ashtakavarga" in the work Phaladeepika composed by Mantreswara

## ॥ चतुर्विंशोऽध्यायः ॥

॥ होरायातोकमष्टमवगंकलम् ॥

अर्कस्थितस्य नवमो राशिः पितृगृहः स्मृतः ।

तद्वाशिकलसंख्याभिर्ध्वजेच्छोध्यपिण्डकम् ॥ १ ॥

### Adhyaya XXIV.

*Sloka 1.* The 9th house reckoned from that occupied by the Sun is termed the father's. Multiply the figure indicating benefic dots in that house by the figure denoting the सोध्यपिण्ड \*(Sodhyapinda).

सप्तविंशहताष्टवर्धं नक्षत्रं याति भानुजे ।

तस्मिन् काले पितृह्नेशो भविष्यति न संशयः ॥ २ ॥

*Sloka 2.* The figure thus arrived at should be divided by 27. When Saturn transits through the asterism counted from Aswini indicated by this remainder something untoward to the father will without doubt come to pass

\*After the Trikona and Ekadhipatya reductions have been made in any Ashtakavarga, the sum total of all the remaining figures is called the सोध्यपिण्ड (Sodhyapinda) in that Ashtakavarga. (Vide sloka 3, infra).

तत्त्रिकोणगते वाऽपि पितृतुल्यस्य वा मृतिः ।

संयोगः शोध्यशेषाणां शोध्यपिण्ड इति स्मृतः ॥ ३ ॥

*Sloka 3.* Or, when Saturn traverses through an asterism which is trine to the aforesaid asterism, the demise of the father or one similarly situated will happen. The sum-total of the figures remaining after the 2 reductions is known as शोध्यपिण्ड (Sodhyapinda).

लमात्सुखेश्वरांशेशदशायां च पितृभयः ।

सुखनाथदशायां वा पितृतुल्यमृतिं वदेत् ॥ ४ ॥

*Sloka 4.* The demise of the father or of one similarly placed may occur during the Dasa of the planet owning the Navamsa occupied by the lord of the 4th house from the Lagna. Or, the same event may also happen during the Dasa of the planet owning the 4th house.

संशोध्य पिण्डं सूर्यस्य रन्ध्रमानेन वर्द्धयेत् ।

द्वादशेन हताच्छेषराशिं याते दिवाकरे ॥ ५ ॥

तत्त्रिकोणगते वाऽपि भरणं तस्य निर्दिशेत् ।

एवं ग्रहाणां सर्वेषां चिन्तयेन्मतिमान्नरः ॥ ६ ॥

*Slokas 5—6.* Multiply the शोध्यपिण्ड (Sodhyapinda) figure of the Sun's Ashtakavarga by 3 and divide the product by 12. When the Sun comes to the Rasi (counted from Mesha) indicated by the remainder, or its triangular sign, the demise of the father should be expected. A wise man should thus fix up with the help of all the other planets the demise in other cases.

चन्द्रात्सुखफलेः सारावशेषितम् ।

pinda) in the Moon's Ashtakavarga should be multiplied by the number representing the benefic dots in the 4th house counted from that occupied by the Moon. The product should be then divided by 27. When Saturn transits the asterism (counted from Aswini) indicated by the remainder or its triangular star, the demise of the mother may be expected.

चन्द्रात्सुखाष्टमेशांशत्रिकोणे दिवसाधिपे ।

मातुर्वियोगं तन्मासे निर्दिशेच्छ्रमतः पितुः ॥ ८ ॥

*Sloka 8.* Find out the Navamsas occupied by the lords of the 4th and the 8th houses reckoned from the Moon. When the Sun transits through a position triangular to these, the loss of the mother should be predicted. The father's demise should be similarly, guessed by reckoning from the Lagna instead of from the Moon.

भौमात्तृतीयराशिस्यफलैर्भ्रातृगणं वदेत् ।

बुधात्सुखफलैर्बन्धुगणं वा मातुलस्य च ॥ ९ ॥

*Sloka 9.* In the Ashtakavarga of Mars, the number of brothers may be guessed by the number of benefic dots in the 3rd house from Mars. Similarly, the number of relations or maternal uncles can be guessed by the number of benefic dots in the 4th house from Mercury in the Ashtakavarga of Mercury.

गुरुस्थितसुखस्थाने यावतां विद्यते फलम् ।

शत्रुनीचग्रहं त्यक्त्वा शेषास्तस्यात्मजाः स्मृताः ॥ १० ॥

*Sloka 10.* Find how many benefic dots there are in the 5th house from Jupiter in Jupiter's Ashtakavarga. From that number take away as many as are occupying inimical or depression houses. The remainder will represent the number of issues one may have.

गुरोरष्टकवर्गे तु शोध्यशिष्टफलानि वै ।

वृरराशिकलं त्यक्त्वा शेषान्मत्स्यात्मजाः स्मृताः ॥ ११ ॥

*Sloka 11* In the Ashtakavarga of Jupiter, add up all the benefic dots remaining after the two reductions have been made, and from this sum take away the number of dots in the malefic Rasi. What remains will represent the number of issues the native will have

फलाधिकं भृगोर्यत्र तत्र भार्याजनिर्यदि ।

तस्यां वंशाभिदृद्धिः स्यादल्पे क्षीणार्यसंततिः ॥ १२ ॥

*Sloka 12* In the Ashtakavarga of Venus, find out the Rasi that has the largest number of benefic dots. In the direction or quarter signified by that Rasi, if the wife should happen to be born, increase of progeny through her is assured. If the number of dots be low (small), wealth and progeny through her will be poor

शोध्यपिण्डं शनेर्लगाद्वत्त्वा रन्ध्रफलैः सुखैः ।

हृत्पानशेषं याते मन्दे जीयेऽपि वा मृतिः ॥ १३ ॥

*Sloka 13.* In Saturn's Ashtakavarga, multiply the शोध्यपिण्ड (Sodhyapinda) figure by the number indicating the benefic dots in the 8th house from the Lagna and divide the product by 27. When Jupiter or Saturn in his transit passes through the star (counted from Aswini) signified by the remainder, the demise of the native may be expected

लग्नादिमन्दान्तफलैक्यसंख्यायर्षे निपचिस्तु तथार्कपुत्रात् ।

यावद्विलग्नान्तफलानि तसिन्नाशो हि तद्योगसमानयर्षे ॥ १४ ॥

*Sloka 14* (In Saturn's Ashtakavarga) add up the figures indicating benefic dots in the several houses from the Lagna to that occupied by Saturn both inclusive. Similarly add up the figures in the houses reckoned from

Saturn to the Lagna both inclusive. In the years represented by these two figures should danger or destruction be expected.

अष्टमस्थफलेर्लगात्पिण्डं हत्वा सुखैर्मजेत् ।

फलमायुर्विजानीयात्प्राग्बडेलं तु कलयेत् ॥ १५ ॥

*Sloka 15.* The figure indicating the सौध्यपिण्ड (Sodhya-pinda) (in the Ashtakavarga of Saturn) should be multiplied by the number signifying the benefic dots in the 8th house from the Lagna and the product divided by 27. The quotient will represent the total Ayns in years of the native. The time of demise may also be defined as before (*vide* sloka 13, *supra*)

॥ त्रिकोणशोधना ॥

त्रिकोणेषु तु यन्न्यूनं तत्तल्यं त्रिषु शोधयेत् ।

एकस्मिन् भवने शून्ये तत्त्रिकोणं न शोधयेत् ॥ १६ ॥

*Sloka 16.* Of the 3 signs in a Trikona group, find which sign contains the least number of benefic dots. The figures in the other two signs should be reduced to that extent. If there be no dots in any sign, no such reduction need be made in the other two signs of the triangular group.

भवनद्वयशून्ये तु शोधयेदन्यमन्दिरम् ।

समत्वे सर्वगेहेषु सर्वं संशोधयेत्तदा ॥ १७ ॥

*Sloka 17.* If there be no dots in two signs of a group, remove the figure in the third. When all the three signs of a group have the same number of dots, remove all.

॥ एकाधिपत्यशोधना ॥

त्रिकोणशोधनां कृत्वा पश्चादैकाधिपत्यम् ।

क्षेत्रद्वये फलानि स्युस्तदा संशोधयेत्सुखीः ॥ १८ ॥

*Sloka 18.* After performing the Trikona reduction, the Ekadhipatya reduction should be proceeded with. When both the houses owned by a planet contain benefic dots, then only this reduction should be made by a wise man.

ग्रहयुक्ते फलैर्हीने ग्रहामात्रे फलाधिके ।

ऊनेन सदृशन्त्वस्मिन् शोधयेद्ग्रहमर्जिते ॥ १९ ॥

*Sloka 19* Of the two signs having a common lord, if one alone be occupied and contain a less number of benefic dots than the number in the other, the figure in the latter is to be made equal to the former.

फलाधिके ग्रहैर्युक्ते चान्यस्मिन् सर्वमुत्सृजेत् ।

सग्रहाग्रहतुल्यत्वे सर्वे संशोध्यमग्रहात् ॥ २० ॥

*Sloka 20.* If one of the two Rasis having a common lord be occupied and contain more benefic dots than the other, remove the figure in the latter. If the two Rasis one of which is occupied, have the same number of benefic dots, remove the figure in the unoccupied Rasi.

उभाभ्यां ग्रहहीनाभ्यां समत्वे सकलं त्यजेत् ।

उभयोर्ग्रहसंयुक्ते न संशोध्यं कदाचन ॥ २१ ॥

*Sloka 21.* If both the Rasis (having a common lord) be unoccupied and have the same number of benefic dots, remove both. If the two Rasis having a common lord be both occupied by planets, no reduction need be made.

एकस्मिन् भवने शून्ये न संशोध्यं कदाचन ।

द्वावग्रहौ चेद्यन्मूनं तत्तुल्यं शोधयेद्द्वयोः ॥ २२ ॥

*Sloka 22* If one of the two Rasis (whether occupied or unoccupied) have no benefic dots, then also there is no reduction. If both the Rasis be unoccupied and

have an unequal number of benefic dots, the greater figure is to be replaced by the less.

शोध्यावशिष्टं संस्थाप्य राशिमानेन वर्द्धयेत् ।

ग्रहयुक्तेऽपि तद्वाशौ ग्रहमानेन वर्द्धयेत् ॥ २३ ॥

*Sloka 23.* The net figures after the two reductions in the several signs are to be multiplied each into its Rasi factors राशिमान (Rasimana). The net figures associated with the Sun and other planets in the several signs are to be multiplied each into its appropriate planetary factor (or ग्रहमान-Grahamana).

॥ राक्षिग्रहगुणकारौ ॥

गोसिंहौ दशगुणितौ च सुभिर्मिथुनालिभे ।

घणिच्चेपौ च मुनिभिः कन्यकामकरे शरैः ॥ २४ ॥

शेषाः स्वमानगुणिताः कर्किचापघटीक्षपाः ।

एते राशिगुणाः प्रोक्ताः पृथग्रहगुणाः पृथक् ॥ २५ ॥

*Slokas 24-25.* In the case of the signs Vrishabha and Simha, the multiplier is 10, while it is 8 for Mithuna and Vrischika, 7 for Tula and Mesha, and 5 for Kanya and Makara. The multipliers for Kataka, Dhanu, Kumbha and Meena are 4, 9, 11 and 12 respectively. These are called Rasi-multipliers. The Graha-factors are separate and distinct (*vide*, next sloka).

जीवाशुक्रसौम्यानां दशवसुसप्तेन्द्रियैः क्रमाद्गुणिताः ।

बुधसंख्या शेषाणां राशिगुणाद्ग्रहगुणः पृथकार्यः ॥ २६ ॥

*Sloka 26.* In the case of Jupiter, Mars, Venus and Mercury, 10, 8, 7 and 5 are respectively the multipliers while in the case of each of the remaining planets, the multiplier is Mercury's figure, *viz*, 5. The multiplication by the Graha factors should be effected separately, and should be treated as distinct from the Rasi multiplication,

एवं गुणित्वा संयोज्य सप्तभिर्गुणयेत्पुनः ।

सप्तविंशहृताल्लब्धवर्षाण्यत्र भवन्ति हि ॥ २७ ॥

*Sloka 27.* After thus multiplying and then adding the two products, the total should be again multiplied by 7 and divided by 27. The quotient obtained will be the Ayus in years contributed by that planet.

द्वादशाद्गुणयेत्तु मासाहर्षटिकाः क्रमात् ।

सप्तविंशति वर्षाणि मण्डलं शोधयेत्पुनः ॥ २८ ॥

*Sloka 28.* Multiply the remainder by 12 and divide by 27 to get the months. Multiply the remainder by 30 and divide by 27 to get the days and so on to get the ghatikas etc. Twentyseven years constitute a mandala. Some reductions have to be made further.

अन्योऽन्यमर्द्धहरणं ग्रहयुक्ते तु कारयेत् ।

नीचेऽर्द्धमस्तगेऽप्यर्द्धहरणं तेषु कारयेत् ॥ २९ ॥

*Sloka 29.* If a planet be in conjunction with another planet, reduce the period contributed by the planet by half. If the planet be in depression or combustion, in that case also should a reduction of the period by half be made.

शत्रुक्षेत्रे त्रिभागोनं दृश्यार्द्धहरणं तथा ।

त्र्यंशोनहरणं भङ्गे सूर्येन्द्रोः पातसंश्रयात् ॥ ३० ॥

*Sloka 30.* If a planet be positioned in an inimical house, a reduction by a third should be effected. If a planet occupy any house in the visible half of the horizon, a similar reduction should be made. For a planet vanquished in planetary war or occupying a position within the पात (Pata) range of the Sun and the Moon a reduction by a third should be made.



बहुत्ये हरणे प्राप्ते कारयेद्वलवत्तरम् ।

पश्चात्तान् सकलान् कृत्वा वराङ्गेण विवर्द्धयेत् ॥ ३१ ॥

*Sloka 31.* When several reductions crop up in the case of a single planet, only one, and that the greatest, should be made. The figures for the several planets should then be totalled up and multiplied by 32+

मातङ्गलब्धं शुद्धायुर्भवतीति न संशयः ।

पूर्ववदिनमासाब्दान् कृत्वा तस्य दशा भवेत् ॥ ३२ ॥

*Sloka 32.* The product should be divided by 365. The quotient will be the correct rectified Ayus contributed by the planets, and may be shown in years, months, days, etc. and will be their Dasa periods.

एवं ग्रहाणां सर्वेषां दशां कुर्यात् पृथक् पृथक् ।

अष्टवर्गदशमार्गः सर्वेषामुत्तमोत्तमः ॥ ३३ ॥

*Sloka 33.* Thus should the Dasa periods of each of the several planets be computed separately. The method of computing the Dasa periods by the Ashtakavarga process is the best of all.

चालो बलिष्ठो लवणागमोसुरो रागी मुरारिः शिखरीन्द्रगाधया ।

भौमो गणेन्द्रो लघुभावतासुरो गोकर्णरक्ता तु पुराणमैधिली ॥३४॥

रुद्रः परं गह्वरभैरवस्थली रागी बली भास्वरगीर्भगाचलाः ।

गिरौ विवस्वान्बलवद्विवक्षया शूली मम प्रीतिकरोऽत्र तीर्थकृत् ॥३५॥

*Slokas 34.—35* In the Saryashtakavarga the figures indicating the number of benefic dots in the 12 houses reckoned from

(1) the Sun are 3, 3, 3, 3, 2, 3, 4, 5, 3, 5, 7, 2=43

(2) the Moon,, 2, 3, 5, 2, 2, 5, 2, 2, 2, 3, 7, 1=36

(3) Mars 4, 5, 3, 5, 2, 3, 4, 4, 4, 6, 7, 2=49

(4) Mercury	3, 1, 5, 2, 6, 6, 1, 2, 5, 5, 7, 3 = 46
(5) Jupiter	2, 2, 1, 2, 3, 4, 2, 4, 2, 4, 7, 3 = 36
(6) Venus	2, 3, 3, 3, 4, 4, 2, 3, 4, 3, 6, 3 = 40
(7) Saturn	3, 2, 4, 4, 1, 3, 3, 4, 4, 4, 6, 1 = 42
(8) Lagna	5, 3, 5, 5, 2, 6, 1, 2, 2, 6, 7, 1 = 45

Total Sarvashtakavarga figure 337

सर्वकर्मफलोपेतमष्टवर्गमुच्यते ।

अन्यथा बलविज्ञानं दुर्ज्ञेयं गुणदोषजम् ॥ ३६ ॥

*Sloka 36.* The Ashtakavarga system is declared to be effective in all undertakings. There is no other way to determine the power of the influence arising at the time—whether good or bad

त्रिंशदधिकफला ये स्युः राशयस्ते शुभप्रदाः ।

पञ्चविंशत्परं मध्यं कष्टं तस्मादधः फलम् ॥ ३७ ॥

*Sloka 37.* Signs containing 30 or more benefic dots will always prove benefic. Those containing dots between 25 and 30 will be middling. Houses where the figure is lower than 25 will cause sorrow or misery.

मध्यात्फलाधिकं लाभे लाभात् क्षीणतरे व्यये ।

यस्य व्ययाधिके लभे भोगानर्थवान् भवेत् ॥ ३८ ॥

*Sloka 38.* He in whose nativity the number of benefic dots in the 11th house of the Sarvashtakavarga exceeds that of the 10th house and the figure in the 12th less than that of the 11th, and the figure in the Lagna more than that of the 12th, will be happy and wealthy.

मृत्यादि व्ययभारान्तं दृष्ट्वा मायफलानि वै ।

अधिके शोभनं विद्यादीने दोषं विनिर्दिशेत् ॥ ३९ ॥

*Sloka 39.* Examine the figures in the several houses from the Lagna to the 12th inclusive. In whichever

bhavas there are more figures, transits over these houses will produce good results. Where the figures are less, the effect will be untoward.

पट्टाष्टमन्ययास्त्यक्त्वा शेषेष्वेव प्रकल्पयेत् ।

श्रेष्ठराशिषु मर्वाणि शुभकार्याणि कारयेत् ॥ ४० ॥

*Sloka 40.* The remarks made above in the previous sloka apply only to houses other than the 6th, 8th and 12th. During the transits through the best signs (i. e., the signs containing greater number of benefic dots, all things auspicious should be got done

लग्नात्प्रभृति मन्दान्तमेकीकृत्य फलानि वै ।

सप्तभिर्गुणयेत्पश्चात्सप्तविंशहृतात्फलम् ॥ ४१ ॥

*Sloka 41.* Add the figures in the houses reckoned from the Lagna to Saturn both inclusive. Multiply the sum thus obtained by 7 and divide the product by 27.

तत्समानगते वर्षे दुःखं वा रोगमाप्नुयात् ।

एवं मन्दादि लग्नान्तं भौमराहोस्तथा फलम् ॥ ४२ ॥

*Sloka 42.* In the year indicated by the quotient, the native will suffer calamity or disease. The same process should be gone through with respect to the houses reckoned from Saturn to the Lagna. Similar remarks apply in the case of Mars and Rahu, and the years indicating similar untoward events ascertained in the same manner.

शुभग्रहाणां संयोगसमानाब्दे शुभं भवेत् ।

पुत्रपितृसुखादीनि लभते नात्र संशयः ॥ ४३ ॥

*Sloka 43.* In the year indicated by the figure obtained by (1) adding the figures (of benefic dots) in the houses occupied by benefic planets and (2) then multiplying the same by 7 and (3) dividing the result by 27 should the

year indicating anything auspicious be intimated. On such an occasion, one will, without doubt, obtain issues, wealth, happiness, etc.

मद्ब्रहेण मया प्रोक्तमष्टवर्गफलं त्विह ।

तज्ज्ञैर्निस्तरतः प्रोक्तमन्यत्र पटुशुद्धिभिः ॥ ४४ ॥

इति मन्त्रशरविरचिताया फलदीपिकाया होरासारोक्तमष्टवर्गफलं नाम  
चतुर्विंशोऽध्यायः

*Sloka 44* I have thus described here in a brief manner the effects due to Ashtakavarga. The same have been treated in greater detail in other works by intelligent men versed in the science.

Thus ends the 24th Adhyaya on 'the Ashtakavarga effects as stated in Hora Sara' in the work Phaladīpikā composed by Mantreswara.

## ॥ पञ्चविंशोऽध्यायः ॥

॥ शुद्धिकादिस्तु फलविचारश्च ॥

नमामि मान्दि यमकण्टकाख्यमर्द्धग्रहारं भुवि कालसंज्ञम् ।

धूमव्यतीपातपरिध्यभिख्यानुपग्रहानिन्द्रधनुश्च केतून् ॥ १ ॥

Adhyaya XXV.

*Sloka 1.* I bow to all the Upagrahas, viz., (1) Mandi, (2) Yamakantaka (3) Ardhaprahara, (4) Kala (5) Dhuma, (6) Patha or Vyatipata, (7) Paridhi, (8) Indra Dhanus or Rodanda and (9) Keta or Upaketu.

चरं रुद्रदास्यं घटं नित्यतानं खनिर्मान्दिनाच्चः क्रमेणार्कवारात् ।

अहर्मानवृद्धिधर्यौ तत्र कार्यौ निशाया तु वारेश्वरात्पञ्चमाद्याः ॥२॥

*Sloka 2* When the length of day is 30 ghatikas, the position of Mandi on the week days counting from Sunday onwards is at the end of 26, 22, 18, 14, 10, 6

and 2 ghatikas during day time. These figures have to be proportionately increased or diminished according as the length of day chosen is greater or less than 30 ghatikas. In the night time, the lords of the first seven muhurtas are counted, not from the lord of the week day chosen, but from that of the 5th; the position of Mandi at night time will be different on the week days, viz., at the end of ghatikas 10, 6, 2, 26, 22, 18 and 14 respectively.

दिव्या घटी नित्यतनुः खनीनां चन्द्रे रुरुः स्याद्यमकण्टकस्य ।

अर्द्धग्रहारास्य भटो नटेन स्तनौ खनी चन्द्रखरो जयज्ञः ॥ ३ ॥

*Sloka 3.* The position of Yamakantaka during day time on week days is at the end of ghatikas 18, 14, 10, 6, 2, 26 and 22; of Ardhaprahara, at the end of ghatikas 14, 10, 6, 2, 26, 22 and 18.

कालस्य फेनं तनुरुद्रादिव्यं वन्द्यो नटस्तैरनुसूर्यवारात् ।

एषां समं मान्दिवदेव तत्तन्नाख्या स्फुटं लग्नवदत्र साध्यम् ॥ ४ ॥

*Sloka 4.* The position of Kala on the week days counting from Sunday onwards is at the end of ghatikas 2, 26, 22, 18, 14, 10 and 6 respectively during day time. These figures have, as already stated for Mandi, to be proportionately altered and their exact positions determined as in the case of the Lagna.

धूमो वेदगृहैस्त्रयोदशभिरप्यंशैः समेते रवौ

स्यात्तस्मिन् व्यतिपातको विगलिते चक्रादथासिन्युते ।

पङ्क्तिर्धूमः परिवेष इन्द्रधनुरित्यसिश्च्युते मण्डला-

दत्यष्टयंशपुतेऽत्र केतुरथ तत्रैर्कर्षयुक्तो रविः ॥ ५ ॥

*Sloka 5.* The position of Dhuma is found by adding 4 signs, 13° 20' to the figures for the Sun. If you subtract Dhuma from 12 signs, the result will indicate the figures for Vyatipata. This increased by six signs becomes

Parivesha or Paridhu : When Parivesha again is subtracted from 12 signs, we get Indra chapa. Add to this 16° 40', Kethu is obtained. Kethu increased by one sign will give the figures for the Sun

भावाध्याये पूर्वमेव मया प्रोक्तं समुच्चयम् ।

मुक्तानां यत्तदेवात्र वाच्यं भावफलं दृढम् ॥ ६ ॥

*Sloka 6.* In the Adhyaya on 'Bhavas' the effects of these have already been described in a collective manner. It is only the effects of those bhavas that have been there left out which are to be described here definitely in detail

तथापि गुलिकादीनां विशेषोऽत्र निगद्यते ।

पूर्वाचार्यैर्यदाख्यातं तत्संगृह्य मयोदितम् ॥ ७ ॥

*Sloka 7.* Nevertheless, some special effects of Gulika and other Upagrahas which have been declared by ancient authors are here enumerated by me in a condensed form

चोरः क्रूरः निनयरहितो वेदशास्त्रार्थहीनो

नातिस्थूलो नयनरिक्तो नातिधीर्नातिपुत्रः ।

नाल्पाहारी सुखरिहितो लम्पटो नातिजीरी

शूरो न स्यादपि जडमतिः कोपनो मान्दिलमे ॥ ८ ॥

*Sloka 8.* If Gulika be posited in the Lagna, the person concerned will be a thief, cruel, devoid of modesty, ignorant of Vedis and Sastras will not be very stout, will have a deformed eye, will not be very intelligent, nor will have many children. He will eat much, will be devoid of happiness, will be lustful and depraved, will not be long lived, will not be brave will be stupid and of an irritable nature

न चादुवाक्यं कलहायमानो न वित्तधान्यं परदेशवासी ।

न वाङ्मनः सूक्ष्मार्थविवादवाक्यो दिनेशपौत्रे धनराशिसंस्थे ॥ ९ ॥

*Sloka 9.* If Gulika be in the 2nd bhava, the person born will not talk in a pleasing manner, will be quarrelsome, will possess no wealth or corn and will live abroad. He will not be true to his word, nor will be able to intelligently take part in any discussion.

विरहगर्भमदादिगुणैर्युतः प्रचुरकोपधनार्जनसंभ्रमः ।

विगतशोकभयश्च विसोदरः सहजधामनि मन्दसुतो यदा ॥ १० ॥

*Sloka 10.* When Gulika is in the 3rd house, the person born will be distinguished by aloofness, pride, drunkenness and such qualities, will display an abundance of ill-temper and ostentation in the acquisition of wealth, will be exempt from distress and danger and will be without brothers or sisters.

सुहृदि शनिसुते स्याद्वन्धुयानार्थहीन-

थलमतिरवयुद्विस्त्वल्पजीवी च पुत्रे ।

बहुरिपुगणहन्ता भूतविद्याविनोदी

रिपुगतगुलिके सच्छ्रेष्ठपुत्रः न शूरः ॥ ११ ॥

*Sloka 11.* When Gulika is in the 4th bhava, the person born will be devoid of relations, vehicles, and wealth; when Gulika is in the 5th भाव (bhava), the person born will be fickle-minded and badly disposed. He will be short-lived. When Gulika is in the 6th house, the person born will destroy hosts of foes, will dabble in demonology, will possess a very good son and will be brave.

कलत्रसंस्थे गुलिके कलही बहुभार्यकः ।

लोकद्वेषी कृतघ्नश्च स्वल्पज्ञः स्वल्पकोपनः ॥ १२ ॥

*Sloka 12.* When Gulika occupies the 7th bhava,

the person born will be quarrelsome will be the husband of many wives, will prove a public enemy, will be ungrateful, will know only a little and will be a little bit angry

विकलनयनऋषो ह्रस्वदेहोऽष्टमस्थे

गुरुसुतनियुतोऽभृद्धर्मसंस्थेऽर्कपुत्रे ।

न शुभफलदकर्मा कर्मसंस्थे निदानः

सुखसुतमतितेजः कान्तिमोल्लाभसंस्थे ॥ १३ ॥

*Sloka 13.* When Gulika is in the 8th bhava, the person born will be deformed in his face with weak and impaired eyes and will have a dwarfish body (will be short in stature) When Gulika is in the 9th bhava, he will be deserted by his elders and his children When Gulika is in the 10th bhava, the person will abandon all religious duties and observances producing good effects and will not be disposed to give anything to others When Gulika is in the 11th bhava the person born will have happiness children, intelligence, power and beauty.

विषयविरहितो दीनो बहुव्ययः स्याद्यये गुलिकमंस्थे ।

गुलिकत्रिकोणभे वा जन्म व्रयान्नराशे वा ॥ १४ ॥

*Sloka 14* When Gulika is in the 12th bhava, the person concerned will not have any liking for sexual pleasures, will be poor, and will have a heavy expenditure The Janmalagna of the native will be a sign that is triangular to that occupied by Gulika or a Navamsa identical with the one occupied by Mandi

रनियुक्ते पितृहन्ता मातृक्लेशी निशापसंयुक्ते ।

भ्रातृवियोगः सवृजे युषयुक्ते मन्दजे च सोन्मादी ॥ १५ ॥

*Sloka 15* If Gulika be associated with the Sun, the person born will kill his father, if with the Moon, the person born will cause distress to his mother, if with



Mars, he will lose his brother; and if with Mercury, he will be insane.

गुरुयुक्ते पाण्डी शुक्रयुते नीचकामिनीसङ्गः ।

शनियुक्ते शनिपुत्रे कुष्ठन्याध्यर्दितश्च सोऽल्पायुः ॥ १६ ॥

*Sloka 16.* If Gulika be associated with Jupiter, he will be a blasphemous heretic; if with Venus, the person born will be in the company of low and base women; and if with Saturn, he will be afflicted with leprosy, and will be short-lived.

विषरोगी राहुयुते शिखियुक्ते वह्निपीडितो मान्दौ ।

गुलिकस्त्याज्ययुतश्चेत्तसिञ्जातो नृपोऽपि भिक्षाशी ॥ १७ ॥

*Sloka 17.* When Gulika is associated with Rahu, the person concerned will suffer from a poisonous disease; if with Keta, he will suffer from fire. If Gulika's time on any weekday be synchronous with the त्याज्यकाल (Thyajyakala) on that day, the person concerned, though born a king will become a beggar.

गुलिकस्य तु संयोगे दोषान्त्वर्चत्र निर्दिशेत् ।

यमकण्टकसंयोगे सर्वत्र कथयेच्छुभम् ॥ १८ ॥

*Sloka 18.* Wherever Gulika is in conjunction, in all those, evil has to be predicted. Wherever Yamakantaka is associated, good has to be expected.

दोषप्रदाने गुलिको बलीयान् शुभप्रदाने यमकण्टकः स्यात् ।

अन्ये च सर्वे व्यसनप्रदाने मान्द्युक्तवीर्याद्विबलान्विताः स्युः ॥ १९ ॥

*Sloka 19.* While Gulika is very powerful in causing evil, Yamakantaka is very powerful in causing good. All the other Upagrahas possess only half the power that Mandi has in causing evil.

शनिवद्वलिके शोक्तं गुरुयमकण्टके ।

अर्धप्रहारे बुधवत्फलं काले तु राहुयत् ॥ २० ॥

*Sloka 20.* In producing effects, Gulika is similar to Saturn, Yamakantaka is like Jupiter, Arddhaprahara is like Mercury and Kala is like Rahu.

कालस्तु राहुर्गुलिकस्तु मृत्युर्जीनातुकः स्याद्यमकण्टकोऽपि ।

अर्धप्रहारः शुभदः शुभाङ्गयुक्तोऽन्यथा चेदशुभं विदध्यात् ॥ २१ ॥

*Sloka 21.* Kala's effects will be similar to those of Rahu, while Gulika's will bring on death. The effects of Yamakantaka will be of an enlivening nature, that is, will produce good results. Arddhaprahara will cause good effects if posited in an auspicious house and bad, if in an untoward bhava.

आत्मादयोऽधिपैर्युक्ता धूमादिग्रहसंप्लुताः ।

ते भावा नाशतां यान्ति वदतीति पराशरः ॥ २२ ॥

*Sloka 22.* If the Lagna and other houses along with their lords be associated with Dhuma and other Upagrahas, these houses attain their destruction, so says Parasara.

धूमे मन्ततमुष्णं स्यादग्निभीतिर्मनोव्यथा ।

व्यतीपाते मृगभयं चतुष्पान्मरणं तु वा ॥ २३ ॥

*Sloka 23.* When there is Dhuma, there will always be trouble from heat and danger from fire and mental anguish. When Vyatipata is thus situated, there is danger from horned animals and death through quadrupeds.

परिवेषे जले भीरुर्जलरोगश्च बन्धनम् ।

इन्द्रचापे शिलापातः क्षतं शस्त्रैरपि च्युतिः ॥ २४ ॥

*Sloka 24.* When there is Parivesha or Paridhi, the native will feel afraid of water, will suffer from watery diseases and also have to endure imprisonment. When

there is Indra Chapa or Kodanda, the native will be hit by a stone, will be wounded by weapons or have also a fall.

केतो पतनघाताद्यं कार्येनाशोऽशनेर्मयम् ।

एते यद्वावसाहितास्तद्दशायां फलं वदेत् ॥ २५ ॥

*Sloka 25.* When there is Ketu (or Upaketu), the native will be hit by a fall, suffer ruin of his business, and there will be peril from thunder. The above effects will occur during the Dasa period of the planet owning the house wherein the Upagraha is posited.

अव्यायुः कुमुदः पराक्रमगुणो दुःखी च नष्टात्मजः

प्रत्यार्थिभूमितो विशीर्षमदनो दुर्मार्गमृत्युं गतः ।

धर्मादिप्रतिकूलतादनरुचिर्लामान्वितो दांपत्या-

नित्येवं क्रमशो विलम्बमवनारकेतोः फलं कीर्तयेत् ॥ २६ ॥

*Sloka 26.* If Upaketu should occupy any of the 12 houses from Lagna onwards, the effects will respectively be :—(1) short life (2) ugly face (3) courage (4) misery (5) loss of children (6) perturbation of the mind through enemies (7) decay of vital power (8) ending one's life by following bad ways (9) holding views quite antagonistic to virtuous conduct (10) inclination to be always wandering (11) gain and (12) committing faults.

अप्रकाशाः संचरन्ति धूमाद्याः पञ्च खेचराः ।

क्वचित्कदाचिद्दृश्यन्ते लोकोपद्रवहेतवे ॥ २७ ॥

*Sloka 27.* The five Upagrahas Dhuma etc. traverse the sky without being seen. If at any time they are visible any where, they foreshadow something evil to the world.

धूमस्तु धूमपटलः पुच्छर्धमिति केचन ।

उत्काषातो व्यतीपातः परिवेपस्तु दृश्यते ॥ २८ ॥

the effect will not be bad, as there is no Vedha between the father and son and as Saturn is the son of the Sun. But if other planets transit them, they nullify the good effect that would otherwise be caused by the Sun's transit.

घनजन्मरिपुलाभखत्रिगश्चन्द्रमाः शुभफलप्रदः सदा ।

स्वात्मजान्त्यमृतिरन्धुधर्मगैर्विध्यते न त्रिबुधैर्यदि ग्रहेः ॥ ४ ॥

*Sloka 4.* The Moon will produce good effect when she transits the 7th, 1st, 6th, 11th, 10th and 3rd if the corresponding वेध (Vedha) places, 112, 2nd, 5th, 12th, 8th, 4th and 9th are not transitted at the time by any of the planets other than Mercury

cf. भारद्

विध्यते जन्मतो मेन्दुर्गन्धायतुंदिक्षिपु ।

स्वेष्वष्टान्स्यान्धुधर्मस्त्विबुधैर्जन्मतः शुभ ॥

विक्रमायरिपुगः कुजः शुभः स्यात्तदान्त्यमुत्तधर्मगैः खगैः ।

चेन्न विद्ध हनघ्नुरप्यसौ किन्तु धर्मघृणिना न विध्यते ॥ ५ ॥

*Sloka 5.* Mars in the 3rd, 11th and 6th will give good effect if the 12th, 5th and 9th places respectively are free from the transit of other planets at the time. The same remark applies to Saturn but in this case the effect will not be marred if the Sun should transit at the time the corresponding वेध (Vedha) places

cf. भारद्

भ्यचारिषु कुत्र धेष्टो जन्मतोर्न विध्यते ।

जन्मेष्वष्टग्रहे सौरिरपि सूर्येण समतः ॥

स्याम्पुश्रमृतिखायगः शुभो ज्ञस्तदा न खलु विध्यते सदा ।

स्वात्मजत्रितय आद्यनैधनप्राप्तिर्गार्विषिधुमिर्यदि ग्रहेः ॥ ६ ॥

*Sloka 6.* Mercury will be auspicious when he transits the 2nd, 4th, 6th, 4th, 10th and 11th houses provided their corresponding Vedha places, 112, 5th, 3rd, 9th, 1st,

8th and 12th are not occupied by any of the planets other than the Moon.

cf. नारदः

‘शः स्वाक्षय्यैर्हस्त्यायेषु जन्मतश्चेन्न विध्यते ।

धीम्यङ्गाद्याष्टान्त्यैर्हि जन्मतो बीक्षितः शुभः ॥

स्वायधर्मतनयास्तसंस्थितो नाकनायकपुरोहितः शुभः ।

रिः फरन्ध्रखजलत्रिगैर्यदा विद्यते गगनचारिभिर्न हि ॥ ७ ॥

*Sloka 7.* During his transit in the 2nd 11th, 9th, 5th and 7th, Jupiter is good if the corresponding वेध (Vedha) places, viz., 12th, 8th, 10th, 4th and 3rd are void of planets.

cf. नारदः

जन्मतः स्वायगोऽयश्चेत्स्वत्याष्टजलत्रिगैः ।

जन्मराशेशु श्रेष्ठो ग्रहेर्द्वि न विध्यते ॥

सुहृत्समात्तः

द्विष्टायागांकर्तृस्यो व्ययजलनिधनभयन्नैश्चेन्न विद्वत्सो.....

आसुताष्टमतपोव्ययायगो विद्वत् आस्फुजिदशोभनः स्मृतः ।

नैषनास्ततनुकर्मधर्मधीलामवैरिसहजस्यखेचरैः ॥ ८ ॥

*Sloka 8.* Venus will give bad effects during his transit through 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 12th and 11th, if he is marred by planets in the corresponding वेध (Vedha) places, viz., 8th, 7th, 1st, 10th, 9th, 5th, 11th, 6th and 3rd respectively.

cf. नारदः

जन्ममादासुताष्टाङ्गान्त्यायेष्विष्टो न विध्यते ।

जन्मभान्मृत्युसहस्यसाह्वैर्वापरिशुत्रिगैः ॥

जन्मन्यायासदाता क्षययति विभवान् क्रोधरोगाध्वदाता

वित्तभ्रंशं द्वितीये दिशति न सुखदो वञ्चनामाग्रहं च ।

स्वानप्राप्तिं तृतीये धननिचयमुदाकल्पकृचारिहन्ता

रोगान् दत्ते चतुर्थे जनयति चं मुहुः सङ्घरामोगविघ्नम् ॥ ९

*Sloka 9.* When the Sun traverses through the Rasi

occupied by the Moon, the person concerned will suffer fatigue and loss of wealth. He will become irritated and suffer diseases. He will undertake a wearisome journey. When he transits the 2nd house there will be loss of wealth, and the person will be unhappy. He will be duped by others, and will be obstinate. In the 3rd house acquisition of a new position, advent of money, happiness, freedom from sickness and destruction of enemies will be the result. In the 4th house, the Sun will cause diseases, and there will often arise impediments to the native in the matter of his sexual enjoyments.

चित्तक्षोभ सुतस्थो निरति बहुशो रोगमोहादिदाता

पृष्ठेको हन्ति रोगान् क्षययति च रिपून्लोकमोहान्प्रमादं ।

अध्वानं सप्तमस्यो जठरगुदभय दैन्यभावं च तस्यै

रज्ज्वाग्राष्टमस्यः कलयति कल्ह राजभीतिं च तापम् ॥१०॥

*Stoka 10* Mental agitation ill health and embarrassment in all possible ways will be the result of the Sun's transit in the 5th house. The Sun in the 6th house will remove all disease, destroy enemies, and dispel all sorrow and mental anxiety. In the 7th house there will be wearisome travelling, diseases of the stomach and the anus. The person concerned will further suffer humiliation. During the Sun's transit in the 8th house, the native will suffer from fear, and disease. He will be drawn to a quarrel. He will incur royal displeasure and he will suffer also from excessive heat.

आपदैन्य तपमि निरहं चित्तचेष्टानिरोधं

प्राप्तोत्पुत्रा दशमगृहगे कर्मभिद्धिं दिनेने ।

म्यान मानं विमनमपि चैकादशे रोगनाशं

हेतुं चित्तशयमपि सुहृद्वैरमन्त्ये ज्वरं च ॥ ११ ॥

*Sloka 11.* The Sun's transit in the 9th house will cause to the native danger, humiliation, separation from his kith and kin and general disappointment. During the Sun's passage in the 10th house a very mighty undertaking will be successfully completed. A new position, honour, wealth and freedom from diseases will be the effect of the Sun's transit in the 11th house. When the Sun passes through the 12th house, there will be sorrow, loss of wealth, quarrel with one's friends and fever at the conclusion.

क्रमेण भाग्योदयमर्थहानिं जयं भयं शोकमरोगतां च ।

सुखान्यनिष्टं गदमिष्टसिद्धिं मोदं व्ययं च प्रददाति चन्द्रः ॥१२॥

*Sloka 12.* The Moon in her travels through the 12 houses counted from the जन्मराशि (Janmarasi) will give the following respective effects: (1) dawning of fortune (2) loss of wealth (3) success (4) fear (5) sorrow (6) freedom from disease (7) happiness (8) untoward events (9) sickness (10) attainment of one's cherished wishes (11) joy and (12) expenditure.

अन्तः शोकं स्वजनविरहं रक्तपित्तोष्णरोगं

लघ्रे वित्ते भयमपि गिरां दोषमर्थक्षयं च ।

धैर्यं भौमो जनयति जयं स्वर्णभूषाप्रमोदं

स्थानभ्रंशं रुजमुदरजां बन्धुदुःखं चतुर्थे ॥ १३ ॥

*Sloka 13.* When Mars transits the Janma Rasi, there will result dejection of the mind, separation from one's relations and diseases caused by (impurity of) blood, bile or heat. In his passage through the 2nd house, Mars will cause fear, hot words, and loss of wealth. In the 3rd house, the effect will be success (in everything) and happiness through the attainment of golden orna.

ments During his passage in the 4th house, he will cause loss of position, disease of the belly such as dysentery, diarrhoea, etc. and sorrow through relations.

ज्वरमनुचितचिन्तां पुत्रहेतुव्यथां वा

कलयति कलहं स्वैः पञ्चमे भूमिपुत्रः ।

रिपुकलहनिवृत्तिं रोगशान्तिं च पठे

विजयस्य धनार्थं सर्वकार्यानुकूल्यम् ॥ १४ ॥

*Sloka 14* : The effect of Mars' transit through the 5th house will be fever, improper desires, mental anguish caused through one's son, or quarrel with one's relations. When Mars transits the 6th house he will bring about the termination of strife with one's enemies, alleviation from disease, victory, financial gain and success in all undertakings.

कलत्रकलहाक्षिरुग्जठररोगकृत्सप्तमे

ज्वरक्षतजरूक्षितो निगतवित्तमानोऽष्टमे ।

कुजे नवमसंस्थिते परिभवोऽर्थनाशादिभि-

र्निलम्बितगतिर्भग्नबलदेहधातुक्षयैः ॥ १५ ॥

*Sloka 15*. When Mars transits the 7th house, there will arise misunderstanding with one's own wife, eye disease, stomach ache and the like. In the 8th house, the native will suffer from fever, his body will become soiled by puss from wounds. He will have lost his wealth and honour. In his transit through the 9th house, Mars will bring on humiliation through loss of wealth, etc. The native's gait will become retarded due to bodily weakness and wastage in the several constituent elements of the body.

दुष्पेष्टा वा कर्मविघ्नः श्रमः स्वे द्रव्यारोग्यक्षेत्रवृद्धिश्च लामे ।

भौमः खेटो गोचरे द्वादशस्थो द्रव्यच्छेदस्ताप उष्णामयाद्यैः ॥१६॥



*Sloka 16.* When Mars passes through the 10th house, the person concerned will either misbehave (*i. e.*, his behaviour will not be above board), or he will fail in his attempts. In the 11th house, there will be financial gain, freedom from sickness, addition to landed property, etc. Mars in his transit in the 12th house will bring about loss of wealth, and the native will suffer from diseases caused by excessive heat.

वित्तक्षयं श्रियमरातिमयं घनाग्निं भार्यातनूजकलहं विजयं विरोधम् ।  
पुत्रार्थलाममथ विघ्नमशेषसौख्यं पुष्टिं परामवमयं प्रकरोति चान्द्रिः॥

*Sloka 17.* Mercury in his transit through the 12 houses reckoned from the Janma Rasi will cause in their order the following respective effects: (1) loss of wealth (2) financial gain (3) fear from enemies (4) influx of money (5) quarrel with ones wife and children (6) success (7) misunderstandings (8) acquisition of children, wealth, etc. (9) impediments (10) happiness all round (11) prosperity and (12) fear of humiliation.

जीवे जन्मनि देशनिर्गमनमप्यर्थच्युतिं शत्रुतां

प्राप्नोति द्रविणं कुटुम्बसुखमप्यर्थे स्ववाचां फलम् ।

दुश्चिदये स्थितिनाशमिष्टवियुतिं कार्यान्तरायं रुजं

दुःखैर्वन्धुजनोद्धवैश्च हिबुके दैन्यं चतुष्पाद्वयम् ॥ १८ ॥

*Sloka 18.* During Jupiter's transit through the Janma Rasi, the person concerned may have to leave his country, incur heavy expenditure and bear ill will towards others. When Jupiter passes through the 2nd house, the native will acquire money and will have domestic happiness. His words will have weight. In the 3rd house, loss of position, death of one's friends, obstacle to business and disease will result. When Jupiter transits the 4th house, there will be sorrow through relations; the person

will suffer humiliation and will have to apprehend danger from cattle

पुत्रोत्पत्तिमुपैति सञ्जनयुतिं राजानुकूल्यं सुते

पृष्ठे मन्त्रिणि पीडयन्ति रिपवः स्वजातयो व्याधयः ।

यात्रां शोभनहेतवे वनितया सौख्यं सुतासिं सरे

मार्गक्लेशमरिष्टमष्टमगते नष्टं धनैः कष्टताम् ॥ १९ ॥

*Sloka 19.* Acquisition of children, friendship with the good and royal favour will mark Jupiter's passage through the 5th house. In the 6th house, the native will have trouble from his enemies and Dayadins. He will also suffer from diseases. When Jupiter transits the 7th house, the person will travel on an auspicious undertaking, will be happy with his wife and will be blessed with children. In the 8th house, he will suffer fatigue by wearisome journeys, will be unlucky, suffer loss of money and will be miserable.

माग्ये जीवे सर्वसौभाग्यसिद्धिः कर्मण्यर्थस्थानपुत्रादिपीडा ।

लाभे पुत्रस्थानमानादिलाभो रिःफे दुःखं साध्वसं द्रव्यहेतोः ॥२०॥

*Sloka 20.* During Jupiter's passage through the 9th house, the person concerned will succeed in enjoying all prosperity. In the 10th house, danger to one's property, position and children is threatened. Acquisition of children, new position, honour and the like may be expected during Jupiter's transit through the 11th house. In the 12th house, there will be grief and fear caused through property.

अखिलविषयभोगं निचसिद्धिं विभूतिं

सुखसुहृदभिवृद्धिं पुत्रलब्धिं विपत्तिम् ।

दिशति युवतिपीडा सम्पदं वा सुखार्तिं

कलहमयमर्थप्राप्तिमिन्द्रारिमन्त्री ॥ २१ ॥

*Sloka 21.* When Venus transits the Janmarasi, he will confer on the native all kinds of enjoyments. He will cause financial gain when in the 2nd house; prosperity in the 3rd; increase of happiness and friends in the 4th; acquisition of children in the 5th; mishap in the 6th; trouble to wife in the 7th; wealth in the 8th; happiness in the 9th; quarrel in the 10th; safety in the 11th and acquisition of money in the 12th.

रोगाशौचक्रियाप्तिं धनसुतविहतिं स्थानमृत्यार्थलार्भं

स्त्रीबन्धवर्धप्रणाशं द्रविणसुतमतिप्रच्युतिं सर्वमौख्यम् ।

स्त्रीरोगाध्वावभीतिं स्वसुतपशुसुहृद्विचिनाशमयातिं

जन्मादेरष्टमान्तं दिशति पदवशेनार्कमुतुः क्रमेण ॥ २२ ॥

*Sloka 22.* During Saturn's transit through the Janmarasi, the native will suffer from disease; he will perform funeral rites; in the 2nd house he will suffer loss of wealth and children; in the 3rd house, there will be acquisition of position or employment, servants and money. During Saturn's transit in the 4th house, there will be loss of wife, relation and wealth. In his transit through the 5th house, wealth will decline, there will be loss of children and the native's mind will become confused. In the 6th, Saturn causes happiness all round. In the 7th, the native's wife will suffer; there will be travelling; he will be depressed by fear. In the 8th house, there will be loss in children, cattle, friends and wealth. The native will also suffer from disease.

दारिद्र्यं धर्मविघ्नं पितृसमविलयं नित्यदुःखं शुभस्ये

दुर्व्यापारप्रवृत्तिं कलयति दशमे मानमङ्गं रुजं वा ।

सौख्यान्येकादशस्यो बहुविधविश्वप्राप्तिमुत्कृष्टकीर्तिं

विभ्रान्तिं च्यर्थकार्यादसुहृतिमरिभिः स्त्रीसुतव्याधिमन्त्ये ॥ २३ ॥

*Sloka 23.* In his passage through the 9th house,

Saturn will bring about loss in finance There will be many obstacles for the native doing any good action A relative who was equal to a father will die There will be perpetual sorrow In his transit through the 10th house, Saturn will make the native do a sinful deed There will be loss of honour The person may suffer disease Saturn in the 11th house confers all kinds of happiness and wealth on the native, who will also receive a unique honour When Saturn is in the 12th house, the native will be wearied by being engaged in a worthless and fruitless business He will be robbed of his moneys by his enemies His wife and sons will suffer from sickness.

देहक्षयं वित्तविनाशसौख्ये दुःस्वार्थनाशौ सुखनाशमृत्युन् ।

हानिं च लाभं सुभगं व्ययं च कुर्यात्तमो जन्मगृहात्क्रमेण ॥ २४ ॥

*Sloka 24* The following are the effects in their order caused by Rahu during his transit through the 12 houses counted from the Janmarasi (1) sickness (2) loss of wealth (3) happiness (4) sorrow (5) financial loss (6) happiness (7) loss (8) danger to life (9) loss (10) gain (11) happiness and (12) expenditure

क्षितितनयपतङ्गौ राशिपूर्वत्रिभागे

सुरपतिगुरुशुक्रौ राशिमध्यत्रिभागे ।

तुहिनकिरणमन्दौ राशिपश्चात्त्रिभागे

शशितनयसुजङ्गौ पाकदौ सार्वकालम् ॥ २५ ॥

*Sloka 25.* Mars and the Sun produce effect (during their passage) when they are in the initial 10 degrees of a sign Jupiter and Venus become effective when they are in the middle portion of a sign (2nd ten degree portion), while the Moon and Saturn bear fruit when in the last portion Mercury and Rahu produce effect throughout their entire passage



to be assorted to the 28 stars (including Abhijit) counted from Krittika (as shewn in the previous page). If the star occupied by the Sun at the time happens to be the Vedha asterism to the natal star, danger to life has to be apprehended; if to the आधाननक्षत्र (Adhana nakshatra, 19th from जन्मनक्षत्र-Janmanakshatra), there will be fear and anxiety; if to the कर्मक्षेत्रं (10th from जन्मनक्षत्र-Janma nakshatra), loss of wealth will be the result. Should however the Sun in the above positions be also associated with a malefic, death alone has to be expected.

एवं विद्धे खचरैः क्रूरैरन्यैर्मरणम् ।

सौम्यैर्विद्धे न मृतिर्विद्यादेवं सकलम् ॥ २७ ॥

*Sloka 27.* If any one of the three asterisms referred to above be thus marred by the occupation of other malefics (other than the Sun), death may happen; if by benefics, there will be no danger to life. Everything should be judged similarly.

आधानकर्मक्षेत्रविपन्निक्षेत्रे वेनाशिके प्रत्यरभे वधाख्ये ।

पापग्रहो मृत्युभयं विदध्याद्वेधे तथा कार्यहरः शुभाख्ये ॥ २८ ॥

*Sloka 28* If the 19th, 10th, 3rd, 1st, the 22nd, the 5th or the 7th (all reckoned from the जन्मतारा-Janmatara) happen to be वेध (Vedha) asterism during the transit of a malefic planet, there will be danger to life. But if the planet be benefic, failure in business will be the only result.

For आधान (Adhana), कर्मक्षेत्रं (Karmakṣha), वेनाशिका (Vainasika), etc., see Jatakaparajata p. 625.

आदित्यसहक्रान्तिदिने ग्रहाणां प्रवेशनं वा ग्रहणे च युद्धे ।

उत्कानिपाते च तथाद्भुते च जन्मत्रयं स्यान्मरणादिदुःखम् ॥ २९ ॥

*Sloka 29.* The three asterisms (*viz.*, जन्म - Janma,

अनुजन्म (Anujanma), त्रिजन्म (Trijanma), 1st, 10th, and 19th) falling on a day identical with the Sun's Sankramana (Sun's entry into a new Rasi) or at a time when any of the other planets transit from one Rasi to another, or when there is an eclipse planetary war ग्रहयुद्ध (Grahayuddha) or a fall of meteors (उल्कानिपात Ullkanipata) or other unexpected occurrence, death or a similar untoward event should be expected

उल्का (Ulka) denotes the 10th star from the one governed by the Sun (*vide* Kalaprakasika Ch XXXIII 116, Tanjore Edition) But (Balabhadra) says it is the 21st star counted from that occupied by the Sun. See notes on Sl 48 *infra*.

असत्फलः सौम्यनिरीक्षितो यः शुभप्रदश्चाप्यशुभेक्षितश्च ।

द्वौ निष्फलौ द्वापि खेचरेन्द्रौ यः शत्रूणां म्येन विलोकितश्च ॥३०॥

*Sloka 30.* A planet yielding unfavourable result when aspected by a benefic, or the one that gives good results if aspected by a malefic, both become void of effect. The same will be the case if they are aspected by their respective inimical planets

अनिष्टभावस्थितखेचरेन्द्रः स्वोच्चस्वर्गोपगतो यदि स्यात् ।

न दोषकृच्चोत्तमभावगश्चेत् पूर्णं फलं यच्छति गोचरेषु ॥ ३१ ॥

*Sloka 31.* A planet in an untoward bhava, if he is in exaltation or Swakshetra, will not do any harm. If in such favourable position, he should also occupy a favourable bhava, he will give full beneficial results (effect) to the native during his transit in that bhava.

ग्रहेध्वरास्ते शुभगोचरस्था नीचारिमौल्यं समुपात्रिताश्चेत् ।

ते निष्फलाः किन्त्वशुभाङ्कसंस्थाः कष्टं फलं संपिदधत्यनल्पम् ॥३२॥

*Sloka 32.* Planets in their transit through favourable places (houses wherein they should give good effects) become void of effect if they happen to be at the time

in their depression or inimical houses or be in an eclipsed state. But if the houses transitted be also unfavourable they give bad effects and that too in an aggravated form.

द्वादशाष्टमजन्मस्थाः अन्यर्काङ्गारका गुरुः ।

कुर्वन्ति प्राणमन्देहं स्थानभ्रंशं धनक्षयम् ॥ ३३ ॥

*Sloka 33.* Saturn, the Sun, Mars and Jupiter when they transit the 12th, 8th or the 1st, (counted from the Moon's place) bring about danger to life itself, a fall from one's position and loss of wealth.

चन्द्राष्टमे च धरणीत्तनयः कलत्रे

राहुः शुभे कविरौ च गुरुस्तृतीये ।

अर्कः सुतेऽङ्गिरुदये च बुधश्चतुर्थे

मानार्थहानिमरणानि वदेद्विशेषात् ॥ ३४ ॥

*Sloka 34.* The Moon in the 8th, Mars in the 7th, Rahu in the 9th, Venus in the 6th, Jupiter in the 3rd, the Sun in the 5th, Saturn in the 1st and Mercury in the 4th bring about loss of honour and wealth, and in most cases danger to life also

॥ अङ्गमहाः ॥

In the following six slokas, the author describes how the 27 stars (reckoned from the Janmanakshatra) are distributed among the several limbs of the native concerned during transits of each of the planets from the Sun onwards and their effects are also stated.

वक्त्रे क्ष्मा मूर्ध्नि चत्वार्युरासि च चतुरः सव्यहस्ते चतुष्कं

पादे पङ्कामहस्ते चतुरथ नयने द्वौ च गुह्ये द्वयं च ।

भानुर्नाशं विभूर्ति विजयमथ धनं निर्धनं देहपीडां

सामं स्मृतुं च यत्के जग्यति विधिवान् जन्ममादिहसंस्थः ॥ ३५ ॥

*Sloka 35.* During the Sun's transit the 27 stars reckoned from the जन्मनक्षत्रं (Janmanakshatra) will be distributed thus: (a) 1st star-face. (b) 2nd, 3rd, 4th and



5th head, (c) 6th, 7th, 8th and 9th breast (chest ?), (d) 10th, 11th, 12th and 13th right hand, (e) 14th, 15th, 16th, 17th, 18th and 19th two feet, (f) 20th, 21st, 22nd and 23rd left hand, (g) 24th and 25th-the two eyes, (h) 26th and 27th organs of generation, When the Sun transits through these limbs, the effect will be (a) destruction (b) influx of wealth, (c) success, (d) financial gain, (e) loss of wealth, (f) bodily illness, (g) gain and (h) danger to life respectively.

शीतांशोर्दने द्वयोरतिभयं क्षेमं शिरस्यन्वधौ

पृष्ठे शत्रुजयं द्वयोर्नयनयोर्नेत्रे घनं जन्मभात् ।

पञ्चस्रात्ममुखं हृदि त्रिषु करे वामे निरोधं क्रमात्

पादौ पदसु विदेशतां जनयति त्रिप्यर्थलाभं करे ॥ ३६ ॥

Sloka 36

MOON

No of stars	Reckoned from the natal star	Particular limb & alt	Effect
2	1st and 2nd	Face	Exceeding fear
4	3rd, 4th, 5th, 6th	Head	Safety
2	7th, 8th	Back	Subduing of enemies
2	9th, 10th	Two eyes	Financial gain
5	11th, 12th, 13th, 14th, 15th	Chest	Mental happiness
3	16th, 17th, 18th	Left hand	Quarrel
6	19th, 20th, 21st, 22nd, 23rd, 24th	2 feet	Going to a foreign place
3	25th, 26th, 27th	Right hand	Financial gain

वक्त्रे द्वे मरणं करोत्यग्निजः पद पादयोर्विग्रहं

क्रोडे त्रीणि जयं चतुर्विधनतां वामे करे मस्तके ।

द्वे लाभं चतुराननेऽधिकमयं क्षेमं करे दक्षिणे

वादिर्द्वे नयने विदेशगमनं चक्रे स्वजन्मवतः ॥ ३७ ॥

मूर्ध्नि त्रीणि मुखे त्रयं च करयोः पद् पञ्च कुक्षौ तथा  
 लिङ्गे द्वे द्विचतुष्टयं चरणयोः प्राप्तेऽम्बरेन्द्रार्चितः ।  
 शोकं लाभमनर्थमर्थनिचयं नाशं प्रतिष्ठां तथा  
 दद्यादात्मदिनाचयैव मृगुजस्तद्वद्रुघोऽपि क्रमात् ॥ ३८ ॥

## Slokas 37-38

## MARS

No of stars	Reckoned from the natal star	Particular limb dwelt	Effect
2	1st and 2nd	Face	Death (danger to life)
■	3rd, 4th, 5th, 6th, 7th, 8th	Two feet	Quarrel
3	9th, 10th, 11th	Chest	Success
4	12th 13th, 14th, 15th	Left hand	Penury
2	16th, 17th	Head	Gain
4	18th, 19th, 20th, 21st	Face	Excessive fear
4	22nd, 23rd, 24th, 25th	Right hand	Happiness
2	26th, 27th	The two eyes	Going to a foreign place

## MERCURY, JUPITER &amp; VENUS

3	1st, 2nd, 3rd	Head	Sorrow or grief
3	4th, 5th, 6th	Face	Gain
6	7th, 8th, 9th, 10th, 11th, 12th	The two hands	Something untoward
5	13th, 14th, 15th, 16th, 17th	Belly	Incoming of much money
■	18th, 19th	Generating organs	Loss
8	20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th	Two feet	Honour, fame

भूवेदवह्निगुणभेदशराभिनेत्र-

दक्षं च उग्रकरपादपदेषु हस्ते ।

कुक्षौ च मूर्ध्नि नयनद्वयपृष्ठभागे

न्यस्य क्रमेण शनिसंयुतमाभिजर्ज्वात् ॥ ३९ ॥

दुःखं च सौख्यं गमनं च नाशं लाभं स्वभोगं सुखसौख्यमृत्युन् ।

वक्त्रक्रमादाह फलानि मन्दस्यैरं तमःखेचरयोर्दन्तु ॥ ४० ॥

*Slohas 39-40 SATURN, RAHU AND KETU*

No of stars	Reckoned from the natal star	Particular limb involved	Effect
1	1st	Face	Grief
4	2nd, 3rd, 4th, 5th	Right hand	Happiness
3	6th, 7th, 8th	Right leg	Travel
3	9th, 10th, 11th	Left leg	Loss
4	12th, 13th, 14th, 15th	Left hand	Gain
5	16th, 17th, 18th, 19th, 20th	Belly	Sexual enjoyment
3	21st, 22nd, 23rd	Head	Happiness
2	24th, 25th	Eyes	Happiness
2	26th, 27th	Back	Danger to life

यनाष्टमर्गेशधिकविन्दयः स्युस्तत्र स्थितो गोचरतो ग्रहेन्द्रः ।

तद्वत्फलं प्राह शुभं व्ययारिन्धस्थितो राशि शुभं विधत्ते ॥ ४१ ॥

*Sloka 41.* Planets passing through Rasis containing more benefic dots in the Ashtakavarga produce good effect always. Even when such Rasis happen to be the 12th, 6th or 8th, the effect will be good and beneficial.

॥ एतावज्ज सर्वतोमद्र प ॥

खेदादशनक्षत्रं भूमुतस्य तृतीयकम् ।

गुरोः पदतारकं चैव शनेष्टमतारकम् ॥ ४२ ॥

एतेषां च पुरोलत्ता पृष्ठलत्ताः प्रकीर्तिताः ।

शुक्रस्य पञ्चमं तारं चन्द्रजस्य तु सप्तमम् ॥ ४३ ॥

राहोस्तु नवमं चैव द्वाविंशं भं हिमघृतेः ।

ग्रहस्थितर्धाद्रणयेह्यत्तायां जन्ममे व्यथा ॥ ४४ ॥

*Slohas 42-44.* The 12th asterism counted from that occupied by the Sun at the time, the 3rd from that of Mars, the 6th from that of Jupiter, and the 8th from that of Saturn are termed पुरोलत्ता or forward Lattas. The 5th star reckoned from that of Venus, the 7th from that of Mercury, the 9th from that of Rahu and the 22nd from that of the Moon are called पृष्ठलत्ता or rear Lattas. If, when thus counting, the जन्मनक्षत्र (Janmanakshatra-natal star) happens to come as the Latta star, there will be sickness and anguish.

रवेः सर्वार्थहानिः स्यात्तममोर्दुःखमुच्यते ।

मरणं जीमलत्तायां चन्धुनाशो भयारहः ॥ ४५ ॥

शुक्रस्य कलहो भ्रंश अनर्थः शशिजस्य तु ।

चन्द्रस्य तु महाहानिर्लक्ष्यमात्रफलं भवेत् ॥ ४६ ॥

*Slohas 45-46.* During the Sun's Latta there will be the ruin of every business. Misery will result during the Latta of Rahu and Ketu. In the Latta of Jupiter, death, ruin of relations and a sort of general fear or insecurity may occur. There will be quarrel in the Latta of Venus. In Mercury's Latta will occur loss of position or similar untoward event. A great loss will mark the Moon's Latta. Thus the separate effects of the Lattas have been described.

सर्वत्र लत्तासाङ्कर्ये द्विगुणत्रिगुणादिकम् ।

वदेदोषफलं नृणां ग्रहाल्लत्ताधिक्रमात् ॥ ४७ ॥

*Sloka 47.* When two or more Lattas synchronise, the cumulative effect will proportionately increase in intensity being twice or thrice and one ought only to predict evil as the outcome of the combination

सर्वतोभद्रचक्रोक्तशुभवेधाः शुभाग्रहाः ।

पापवेधा दुःखतरा गोचरे ताश्च चिन्तयेत् ॥ ४८ ॥

*Sloka 48.* The Vedhas pronounced as auspicious in the सर्वतोभद्रचक्र (Sarvatobhadrachakra) bring happiness, while those declared as evil produce only misery. One should note this also while considering the effect caused by transit (of a planet)

The following slokas regarding सर्वतोभद्रचक्र (Sarvatobhadra-chakra) are extracted from other works and will be found useful

I. चातुर्भारणे—

अथात सम्प्रवक्ष्यामि चक्रं त्रैलोक्यदीपकम् ।

विद्यात सर्वतोभद्र सद्यः प्रत्ययकारकम् ॥ १ ॥

याम्योत्तरा मागपराश्च कोष्ठा नवान् चक्रे सुधिया विधेया ।

स्वरक्षेत्र्णाधिष्मन्त लेख्य प्रसिद्धभावाश्च मया निरुक्तम् ॥ २ ॥

भ्रमो भवेद्भेदभ्रजे च हानिर्भ्याधि स्वरे भीश्च मृतिर्निरुक्ता ।

राशौ च वेधे सति विप्रमेव जन्तु कथं जीवति पञ्चमेधे ॥ ३ ॥

भरण्यदाराय वृषभ च नन्दा भद्रा तकार श्रवण विशारताम् ।

तुला च विभेदमर्क्षसंस्थो ग्रहोऽत्र चक्रे गदित स्वराय ॥ ४ ॥

पकारभोकारमुकारदासे स्वार्ता रवार मिथुन च कन्याम् ।

तथाभिजित्संज्ञकम् च विभेदमर्क्षसंस्थो हि नमश्च रौद्रः ॥ ५ ॥

कर्क कनार च हारि पकार चित्रा च पौष्ण च तथा लकारम् ।

अकारक वैश्वभमत्र विभेदल नमोमण्डलगा भृगस्य ॥ ६ ॥

एव वेध सर्वतोभद्रचक्रे सर्वक्षेम्यश्चिन्तनीयः सुधीभिः ।

दृष्टाद्वेध सत्फल सौम्यजातोऽत्यन्तं वष्ट दुष्टवेध करोति ॥ ७ ॥

यस्मिन्मृक्षे सस्थिते वेधकर्ता पापं रोष्ट सोऽन्यमयाति यस्मिन् ।

काले तस्मिन्मद्वल पीडितानां प्राक्तं सद्दिर्नाम्यया स्वात्कदाचित् ॥ ८ ॥

## II होरासूत्रे—

भयात् सप्रवहयामि चक्र त्रैलोक्यनीपकम् ।  
 विरथात् सर्वतोभद्रं सद्यः प्रत्ययकारकम् ॥ १ ॥  
 ऊर्ध्वगा दक्ष विन्ध्यस्य तिर्यग्नेसाम्भवा दक्ष ।  
 एकाक्षीतिपदं चक्रं ज्ञायत नात् सद्यः ॥ २ ॥  
 अकारादि स्वरा कोष्ठे ईसादां विदिति क्रमात् ।  
 सृष्टिमागेण दातव्या षोडशैव चतुर्ध्रमम् ॥ ३ ॥  
 कृत्तिवादानि धिष्ण्यानि पूर्वोक्तादि लिखेत्ततः ।  
 सप्त सप्त क्रमादेतानष्टाविंशति सत्यया ॥ ४ ॥  
 अथकहदा दिशि प्राप्या मटपरताश्च दक्षिणे ।  
 अथमनस्यास्तु वारण्यां समद्वयस्यधातरे ॥ ५ ॥  
 त्रयस्त्रयो वृषाद्याश्च पूर्वोक्तादि बुधे क्रमात् ।  
 शक्रयो द्वादशैव तु मेघान्ता सृष्टिमागेगा ॥ ६ ॥  
 दोषेषु कौष्ठकेष्वेव नन्दादि तिथिपञ्चकम् ।  
 वाराणां सप्तकं लेख्यं क्रमस्तस्य च कथ्यते ॥ ७ ॥  
 भौमादित्यां च नन्दाया मद्राया बुधशीतगृ ।  
 जयाया च गुरुः शोको रित्ताया मार्गवस्तथा ॥ ८ ॥  
 पूर्णया दानिवारश्च लेख्यश्चके त्रिनिश्चितम् ।  
 इत्येष सर्वतोभद्रो विस्तार कीर्तितो मया ॥ ९ ॥  
 शन्यकेशकुक्तेवारा क्रूरा शेषा शुभग्रहा ।  
 क्रूरमुक्तौ बुध क्रूर क्षीणचन्द्रस्तर्ध्व च ॥ १० ॥  
 यक्षिन्मुखं स्थितं खेटस्ततो वेधस्तत्र भवेत् ।  
 ग्रहदृष्टिवक्षेनास वामसन्मुखदक्षिणम् ॥ ११ ॥

अत्र वामे दक्षिणे वा महाजवणं राक्षस्वराणां वेधो भूयः । नान्येषाम् । यत्  
 स्पष्टमुक्तं राजविनये—

भरणवकारं वृषभं नन्दौ भद्रा तुला च तम् ।  
 विशाखा श्रवणं रेवती विध्यत्यग्निभसस्थित ॥ १२ ॥  
 वक्रगे दक्षिणा दृष्टिर्वामदृष्टिश्च शीघ्रगे ।  
 मध्यचारे स्यात् मध्या शेषा भौमादिपञ्चके ॥ १३ ॥  
 राहुकेतु सदा वक्रौ शीघ्रगौ चन्द्रभास्करी ।

एतैरेकस्वभावम्बादेपां दृष्टित्रयं वदेत् ॥ १३ ॥

क्रूरा वक्रा महाक्रूराः सौम्या वक्रा महाशुभाः ।

स्युः सहजस्वभावस्थाः सौम्याः क्रूराश्च क्षीघ्रगाः ॥ १५ ॥

घटञ्ज रोद्रगे वेधे यमठा हस्तगे ग्रहे ।

धकढा पूर्वपाढायां यज्ञजा माद्र उत्तरे ॥ १६ ॥

यवी सशौ रायी चैव जयी ङग्री परस्परम् ।

एकेन द्वितयं ज्ञेयं विद्वत्सौम्याशुभग्रहैः ॥ १७ ॥

भवर्णादि स्वरहन्द्वाप्येकपेधे द्वयोर्व्ययः ।

युक्तः स्वरात्मके वेधे त्वनुस्वारविसर्गयोः ॥ १८ ॥

कोणस्थधिष्णययोर्मध्ये त्वन्त्यादि पादगे ग्रहे ।

अकारादि चतुष्कस्य वेधः पूर्वातिथेस्तथा ॥ १९ ॥

एकादिपूर्गवेधेन फलं पुंसां प्रजायते ।

उद्वेगश्च भयं हानी रोगो मृत्युः क्रमेण च ॥ २० ॥

भ्रम म्लेक्षेऽक्षरे हानिः स्वरे व्याधिर्भवेत्तिथी ।

राशौ विदे महाविमं पञ्च विद्वो न जीवति ॥ २१ ॥

एकवेधे भयं युद्धे युग्मवेधे धनक्षयः ।

त्रिवेधेन भवेन्नष्टो मृत्युर्वैधचतुष्टये । २२ ॥

यथा दुष्टफलाः क्रूरास्तथा सौम्याः शुभप्रदाः ।

क्रूरयुक्ताः पुनः सौम्या ज्ञेयाः क्रूरफलप्रदाः ॥ २३ ॥

अर्कवेधे मनस्तापो द्रव्यहानिश्च भूसुते ।

रोगपीडाकरः सौरिः राहुनेत् च विमर्दा ॥ २४ ॥

चन्द्रे मिथफलं पुंसां रतिलाभश्च भार्गवे ।

बुधे वेधे भवेत्प्रज्ञा जीवः सर्वफलप्रदः ॥ २५ ॥

चक्रग्रहे फलं द्विभं सिगुणं स्वोच्चसंस्थिते ।

स्वभावजं फलं क्षीघ्रे नीचस्थोऽर्द्धफलप्रदः ॥ २६ ॥

तिथिराश्यं नानक्षत्रविद्धं क्रूरग्रहेण यत् ।

सर्वेषु शुभकार्येषु यज्येत्तं प्रयत्नतः ॥ २७ ॥

न नन्दति विवाहे च यात्रायां नाभिवर्तते ।

न रोगान्मुच्यते रोगी वेधवेलाकृतोद्यमः ॥ २८ ॥

रोगकाले भवेद्वेधः क्रूरस्त्रेचरसम्भवः ।

यक्रमत्वा भवेन्मृत्युः शीघ्रे वाप्यरुजान्वितः ॥ २९ ॥

स्वप्नमवारमेघस्यापि फलमुक्तं स्वरचिन्तामणौ—

स्वप्नमवासरं विद्ध यस्य क्रूरग्रहेण तु ।

न तस्य सौमनस्य स्यादधिपीडा च जायते ॥ ३० ॥ इति

यदि पूर्वोदिकोष्ठावा वृषराश्यादिगो रविः ।

सा दिशास्त्वमिता ज्ञेया तिल शेषा सदोदिता ॥ ३१ ॥

ईशानस्था स्वरा प्राप्या ज्ञेया चाग्नेयया यमे ।

नैऋतस्था तु वारण्या वायव्या सौम्यया मता ॥ ३२ ॥

नक्षत्राणि स्वरा वर्णा राशयस्त्रिषथो दिशः ।

ते सर्वेऽस्त गता ज्ञेया यत्र भानुस्त्रिभासकः ॥ ३३ ॥

वृश्चिक्रास्ते रुद्रा वर्णे ह्यग्निः शक्रः स्वरेऽस्तगे ।

राशौ विप्र तिथौ भीते पञ्चान्ते मरणं भुवम् ॥ ३४ ॥

यात्रा युद्ध विवाद च द्वार प्रासादहर्म्ययोः ।

न कर्तव्यं शुभ चापदम्लानाभिमुखैर्नरः ॥ ३५ ॥

अस्ताशया स्थित यस्य यदा नामाद्यमक्षरम् ।

तदा तु सर्वकार्येषु तेनो दैवहतो नरः ॥ ३६ ॥

बर्षा षाढे तथा शुद्धे चातुरहे महाहवे ।

अर्घ्या अलगता योधा यदीष्टोद्विजगो रणे ॥ ३७ ॥

तदाग्नेभ्युदिते पुष्टिर्धर्मे लाभः स्वरे सुखम् ।

शक्रौ जयस्त्रिधा तेन पदास्त्रि पञ्चकोन्वे ॥ ३८ ॥

क्रूरैर्दभयतो विद्धा यस्याक्षरतिथिम्बिरा ।

राशिधिष्य च पथापि तस्य मृत्युर्न सशयः ॥ ३९ ॥

क्रूरवेधसमायोगे यस्योपग्रहसम्भवः ।

तस्य मृत्युर्न सदेहो रोगादथरणेऽपि वा ॥ ४० ॥

सूर्यभापचम धिष्य ज्ञेयं विद्युन्मुक्ताभिधम् ।

शूल चाष्टमभ प्रोक्तं सनिपातं चतुर्दशम् ॥ ४१ ॥

केतुरष्टादशे प्रोक्तं मुल्का स्यादध्वनिशतौ ।

द्वाविंशतितमे कम्पकयोर्विशे च वज्रकः ॥ ४२ ॥

निर्घातश्चतुर्विंशे उष्णाश्चाष्टावुपग्रहाः ।



स्वे स्थाने विषदाः प्रोक्ताः सर्वकार्येषु सर्वदा ॥ ४३ ॥  
 जन्मभं कर्म आधानं विनाशं सामुदायिकम् ।  
 सहातिकं तु पट्विशं घिण्यं सार्वजनिकम् ॥ ४४ ॥  
 जातिदेशाभिपेक्षैश्च नव घिण्यानि भूषते ।  
 वेधं ज्ञात्वा फलं ब्रूहि सौम्यैः क्रूरैः शुभाशुभम् ॥ ४५ ॥  
 जन्मभं जन्मनक्षत्रं दशमं कर्मसंज्ञकम् ।  
 एकोनविंशमाधानं सप्तविंश त्रिंशदनम् ॥ ४६ ॥  
 अष्टादशं च नक्षत्रं सामुदायिकसंज्ञकम् ।  
 सहानिकं च विज्ञेयं ऋक्षं षोडशमत्र हि ॥ ४७ ॥  
 पद्मविंशदाज्यजातं च जातिनामन्वजातिभम् ।  
 देशभं देशनामक्षं राजपञ्चमभिपेक्षकम् ॥ ४८ ॥  
 मृत्युः स्याज्जन्मभे विदे कर्मभे क्लेश एव च ।  
 आधानार्थं प्रवासः स्याद्विनाशे यन्पुत्रिप्रदः ॥ ४९ ॥  
 सामुदायिकभेऽतिष्ठ हानिं सहातिके तथा ।  
 जातिभे कुलनाशः स्याद्वन्धनं चाभिपेक्षमे ॥ ५० ॥  
 देशार्थं देशभङ्गश्च क्रूरैरेयं शुभैः शुभम् ।  
 उपग्रहमभायोगे मृत्युर्भवति नामपथा ॥ ५१ ॥  
 भयभङ्गश्च घातश्च मृत्युमङ्गयुतस्थितः ।  
 क्रूरैरेकादिपञ्चाम्यैर्युधि वेधे फलं भवेत् ॥ ५२ ॥  
 तिथिमृक्षं स्वरं राशिं यणं चैव तु पञ्चकम् ।  
 यद्दिने वेधयेद्यद्मस्तद्दिनं स्याच्छुभाशुभम् ॥ ५३ ॥

Manreswari makes mention of the Lattas and Sarvatobhira as both have a bearing on the Vedhas

The Lattas are of two kinds (1) Forward or Puro Lattas and (2) 'Rear' or Prishia Lattas. The Lattas of the Sun, Mars, Jupiter and Saturn belong to the former class. The rest belong to the latter.

Thus if the Sun should occupy at any time 'av the asterism 'Mula', his Latta Star (which is the 12th from Mula) will be Krittika. Suppose at that time, Venus occupies Sravana. His Latta Star which is the 5th from Sravana will be Jyeshtha. The counting in this case being made from Sravana in the reverse direction as it is a Rear Latta.

In the next page is given a French rendering in English of the slokas extracted from Harasara on Sarvatobhira in pp. 304—307 *supra*.

I shall now describe the सर्वतोभद्रचक्र (Sarvatobhadrachakra) which has become famous and serve as a light for the three worlds and which infuses immediately a settled belief and confidence in the mind of the user.

Draw ten lines vertically and another ten lines crosswise over the same. You will have 81 squares. Write in the regular order

## ॥ सर्वतोभद्रचक्रम् ॥

NORTH								
ई	धनिष्ठा	शनिमित्र	पू भाद्र	उ भाद्र	रेवती	अश्विनी	भरणी	अ
श्रवणा	क	ग	स	वृ	च	र	उ	कृत्तिका
प्रभिभित्	ख	ऐ	कुम्भ	मान	मेघ	रु	अ	रोहिणी
उ आषा	ज	मनर	अ	रिक्ता शुक्रवार	श्री	वृषभ	घ	मृगशिर
पू आषा	भ	धनुस्	जया गुरुवार	पूर्णा शनिवार	मङ्गल रविवार कुम्भवार	मिथुन	क	आर्द्रा
मूला	ध	शुक्रिक	अ	भद्रा समवार बुधवार	श्री	वटक	इ	पुनर्वसु
ज्येष्ठा	म	ए	तुला	व्या	सिंह	र	द	पुष्य
अनुराधा	फ	त	र	प	ट	म	ऊ	आश्लेषा
इ	विशाखा	साती	जिला	हस्ता	चक्रवर्त्य	पूर्वत्य	मघा	आ
SOUTH								

In the above Chakra,

- (1) vowels and consonants are shown in ant que type
- (2) Nakshatras Tithis Rasis and week days are shown in smaller type

the 16 vowels from अ onwards in the corner squares commencing from the outermost corner in the North east, thus filling up in

otation the 4 corners of each of the 4 sets of squares. Fill up the 23 vacant squares of the outermost corner beginning from the North east by the 28 asterisms beginning with कृत्तिका (Krittika), so that each side will contain 7 asterisms.

The 5 vacant squares of each side of the next inner row may be filled up by अ, ब, घ, ह and ङ in the East, by म, ट, ष, र and क in the South, न, य, भ, ज and छ in the West, and ग, स, द, त and ठ in the North. There now remain 12 squares, 3 on each side in the next inner row. These may be allotted to the 12 Rasis beginning with Vrishabha from the East in regular order.

The 5 inner squares still remaining vacant may be allotted to the 5 groups\* of Tithis नन्दा (Nanda), भद्रा (Bhadra), जया (Jaya), रिक्ता (Rikta) and पूर्णा (Purna) as shown in the Chakra

The 7 week days may also be entered in the squares thus Tuesday and Sunday in the square containing the नन्दा (Nanda) group, Wednesday and Monday in the भद्रा (Bhadra) group, Thursday in the जया (Jaya) group, Friday in the रिक्ता (Rikta) and Saturday in the पूर्णा (Purna)

Saturn, the Sun, Rahu Ketu and Mars are malefic. The rest are benefic. Mercury is a malefic when associated with malefics. So also is the waning Moon.

In whichever asterism a planet may be posited, three Vedhas arise for the same by its aspect—one in the left, one in the front and one in the right.

In the two sides—whether in the right or left—the वेध (Vedha) may be with a star, a consonant, a Rasi or a vowel and not with others. For it has been clearly stated in Rajavijaya thus

A planet posited in Krittika may have वेध (Vedha) with the following, *i.e.*, (1) Bharani (2) the vowel अ, (3) Vrishabha; (4)

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* नन्दा	—	प्रथमा	षष्ठी	स्वादिभ
भद्रा	—	द्वितीया	सप्तमी	द्वादशी
जया	—	तृतीया	अष्टमी	त्रयोदशी
रिक्ता	—	चतुर्थी	नवमी	चतुर्दशी
पूर्णा	—	पञ्चमी	दशमा	अमावास्या or पौर्णमी

---

नन्दा (Nanda), (5) भद्रा (Bhadra), (6) Tula (7) the consonant व, (8) Visakha and (9) Sravana.

Similarly a planet stationed in Rohini will have वेद (Vedha) with (1) the vowel उ, (2) Aswini (3) the consonant व (4) Mithuna (5) the vowel औ (6) Kanya (7) the consonant र (8) Swati and (9) Abhijit.

In the same way, a planet quartered in Mrigasiras may have Vedha with (1) Kataka (2) the consonant क (3) Simha (4) the consonant प (5) Chitra (6) Revati (7) the consonant ख (8) the vowel अ and (9) Uttarashadha.

When a planet is retrograde in motion, the aspect is towards the right. It is on the left when the motion is direct (swift). When it is a mean one it is towards the front. This is with reference to the five planets from Mars onwards.

In the case of Rahu and Ketu, which are always retrograde, the वेद (Vedha) will be on the right, and in the case of the Sun and the Moon which move direct (and have no retrograde motion), the वेद (Vedha) will be on the left.

Owing to there being no uniformity in motion among the other planets, three kinds of Vedhas have been mentioned. Malefics when retrograde will cause intense evil if they are in वेद (Vedha) position, while benefics will do immense good. Malefics and benefics when in rapid motion partake of the nature of the planets they are associated with.

When the four asterisms Ardra, Hasta, Purvashadha and Uttarabhadrapada which occupy the four central positions of the outermost border are passed over (transitted) by a planet, the following four triplets, १२३, (1) व, ङ, छ (2) य, ञ, ट (3) ए, ऋ, ऌ and (4) ए, श, ष are respectively hit (have Vedha).

In the case of the pairs (1) व, ङ (2) सु, दु (3) स, ष (4) अ, य and (5) इ, ए, if one letter of any pair be hit (has Vedha), the other also should be considered as hit. A साम्यवेद (Saumya Vedha) is one that is caused by a benefic.

If there be वेद (Vedha) in one of the pairs of similar vowels, the other vowel of the pair should also be considered as hit. The

same remark should be made in the case of the Anuswara and visarga (vowels).

When a planet in transit is in the last or the first quarter of two asterisms (forming the juncture) in any of the four corners of the square, there is the वेध (Vedha) of the four vowels अ, आ, इ, ई and the पूर्णातिथि, in regular order commencing with that vowel intervening at the particular juncture occupied by the planet. The effects arising from these five are —agitation or excitement from the first, fear from the second, loss from the third, disease from the fourth and death from the fifth.

When the वेध (Vedha) is with an asterism, there is confusion, when with a letter, loss, with a vowel, sickness, and a very great obstacle, when with a Tithi or Rasi.

When there are five Vedhas simultaneously, the individual will not live. A single वेध (Vedha) will engender fear in battle, two Vedhas loss of money, three some obstacle and four, death.

Just as malefics produce evil benefics cause good. Benefics associated with malefics produce only evil effects.

In the Sun's Vedha there is misunderstanding in that of Mars, loss of wealth in that of Saturn, trouble through sickness, in those of Rahu and Ketu obstacles. In the Moon's, there will be mixed effects, in that of Venus, sexual enjoyment in that of Mercury, intelligence, in that of Jupiter an all round good effect. When the planet causing the Vedha is retrograde, the effect is two fold, it is thrice when he is in exaltation, when his motion is rapid (direct), the usual (natural) effect, and when in depression, the effect is only half. Any Tithi, Rasi or Amsa or Nakshatra hit by a malefic should be scrupulously avoided in all auspicious undertakings. A marriage celebrated during a Vedha will not be happy and any journey undertaken will not prove prosperous, any treatment given to a patient will not end in cure, and any business started will not be successful. If a Vedha caused by a malefic should occur during the time of sickness it will culminate in death if the motion be retrograde. If the motion be direct, the sickness will soon subside. If there be Vedha caused by a malefic in one's own weekday (of birth), the person will not have peace of mind and he will suffer from mental pain.

During the transit of the Sun in the three Rasis Vrishabha, Mithuna and Kataka in the East (see chakra), that direction is considered as 'set', while the remaining three as existing (or visible)

The vowels अ, उ, ऋ and ए in the North-east should be considered as belonging to the East; the vowels आ, ऊ, ॠ and औ in the South-east, to the South, इ, ई, ॡ and अ to the West, ई, ॠ, ऐ and अ to the North

In the particular direction in which the Sun is staying for three months, all the asterisms, vowels, consonants, Rasis and Tithis in that direction should be deemed as 'set.'

When an asterism is set and there is Vedha, sickness will be the result. When a consonant is set, there is loss. When a vowel is set there is sorrow. When a Rasi is set, there is obstacle. When a Tithi is set and there is Vedha, fear will arise. When all the five are in the 'set' direction and there is Vedha, death will surely result.

Towards the direction deemed as 'set,' journey, fight, discussion, fixing of a new door or gate for a palace and upper storeys should not be undertaken. Any other similar auspicious action should not be done. Whoever has his initial letter situated in the 'set' direction should consider himself as destined unfortunate for the time.

People whose initial letters are in the 'set' direction should, if they desire success, shun a poetical contest, a fort, a battle (consisting of elephants, horses, chariots, infantry, etc.) in that particular quarter.

In the case of an asterism situated in any of the other 'risen' directions, if there should be a Vedha, there will be growth. If the Vedha be with a consonant, gain will be the result; if with a vowel, there will be happiness, if with a Rasi, there will be success; if with a Tithi, there is lustre, if with all the five, a position is secured.

When there are Vedhas caused by malefics on both the right and left sides with consonants, Tithis, vowels, Rasis and Asterisms at any time, the person concerned will surely meet with his death.

When at the time of a malefic Vedha there is a fateful Upagraha (see next three slokas of this note) synchronising, death is sure to happen to him either through sickness or at battle

The fifth star reckoned from the one occupied by the Sun is termed विष्णुमुख (Viṣṇumukha). The 8th is called सूत (Suta) and the 14th, सन्निपत (Sannipata), the 18th is known as वेतु (Ketu), the 21st is उदरा (Udra), the 22nd is designated कम्प (Kampa), the 23rd is known as वज्र (Vajra), and the 24th is termed निघात (Nirghata). These eight are known as the Upagrahas and are recognised as causing obstacles to all undertakings when at the time planets transit their respective places

Ascertain if there is वेध (Vedha) with any of the following asterisms (1) जन्म (Janmabha), (2) कर्म (Karma) (3) अधान (Adhana) (4) विनाश (Vinas) (5) सामुदायिक (Samudayika) (6) महातिर (Sanghatika) (7) जाति (Jati) (8) देश (Desa) and (9) अभिषेक (Abhisheka), and predict good or bad effects according as the Vedha produced is by a benefic or a malefic as the case may be

The star in which the Moon is at the time of birth of a person is known as जन्म (Janmabha) or जन्मर्श (Janmarksha). The 10th therefrom is called कर्म (Karmabha) or कर्मर्श (Karmarksha). The 19th is designated as अधान (Adhana), the 23rd is termed विनाशन (Vinasana) or वैनाशिक (Vainasika), the 18th star is styled सामुदायिक (Samudayika), the 16th asterism is known as महातिक (Sanghatika), the 26th, 27th and 28th are known as जाति (Jati) देश (Desa) and अभिषेक (Abhisheka) respectively.

If the जन्मर्श (Janmarksha) the कर्मर्श (Karmarksha), the अधानर्श (Adhanarksha) and the विनाशन (Vinasarsha) be each occulted by malefic planets death, sorrow, absence from one's place and quarrel with one's own relations will respectively result

When there is वेध (Vedha) in the सामुदायिकनक्षत्र (Samudayika Nakshatra), evil or something untoward will arise. There will be loss when the (Vedha) is in the महातिकनक्षत्र (Sanghatika Nakshatra). Destruction of the family will be the effect when the वेध (Vedha) is in the जाति (Jati) or the 26th star from the जन्मर्श (Janmarksha). In the 28th star, the वेध (Vedha) will cause imprisonment.

When the occultation is by a malefic in the asterism known as देश (Desa), the person concerned will be expelled from his country. But if the वेध (Vedha) in the above cases be by benefics, the results will be all auspicious. Should the Vedhas with the Upagrahas (see *supra*) also occur simultaneously, the result will be death and nothing short of that.

When at the time of a battle, there is a वेध (Vedha) caused by one, two, three, four or five malefics, the corresponding effects will be fear, failure, killing (blood shed), death and ignominy respectively.

When the Moon happens to be in a वेध (Vedha) simultaneously with a तिथि (Tithi) or Nakshatra, a vowel, a Rasi and a consonant on any day, that day will prove auspicious or otherwise according as the planet causing the Vedha is benefic or malefic.

While the use of the Sarvatobhadra Chakra and the light it may throw on the human cycle of life on the person concerned has fully been explained in p 312 *supra* the technique and the pointers to such deductions (of results) have not had full explanation to make the same both handy and useful for easy reference. The same has been explained below.

	1st pada	2nd pada	3rd pada	4th pada		1st pada	2nd pada	3rd pada	4th pada
अश्विनी	सु	खे	चौ	ल	स्वाती	रु	रे	रो	त
भरणी	छि	लु	छे	लो	विशाखा	खि	तु	ते	तो
कृत्तिका	अ	इ	उ	ए	अनुराधा	च	नि	नु	ने
रोहिणी	भो	व	वि	बु	ज्येष्ठा	मो	य	यि	यु
मृगशीर्ष	वे	वो	क	कि	मूला	ये	घो	घ	बि
आर्द्रा	कु	घ	ङ	छ	पूर्वाषाढा	बु	ध	भ	ड
पुनर्वसु	के	को	ह	हि	उत्तराषाढा	खे	बो	ज	जि
पुष्य	॥	हे	हो	ड	अभिजित्	लु	जे	जो	श
आश्लेषा	दि	हु	ढे	डो	श्रवण	शि	तु	रो	शो
मघा	म	मि	मु	मे	घनिष्ठा	ग	गि	गु	गे
पूर्वफल्गुनी	मो	ट	डि	डु	शतभिषा	गो	स	सि	सु
उत्तरफल्गुनी	टे	टो	प	पि	पूर्वाभाद्रा	से	सो	द	दि
	पु	प	ण	ठ	उत्तराभाद्रा	दु	ल	॥	ध
चित्रा	पे	पो	र	रि	रेवती	दे	दो	च	गच



There are 112 letters (or sounds) belonging to the ३३ asterisms at the rate of one letter for each Nakshatra pada. These are mentioned for ready reference. Persons whose names begin with any one of these letters have got a bearing on the corresponding Nakshatra pada and judged accordingly.

दशपहाराष्टकवर्गगोचरे ग्रहेषु नृणां विपमसितेष्वपि ।  
जपेच्च तत्प्रीतिकरैः सुकर्मभिः करोति शान्तिं व्रतदानवन्दनैः ॥ ४९

*Sloka 49.* If planets should be badly situated whether during their Dasa, Bhukti, Ashtakavarga or transit, one ought to invoke by prayers and incantations agreeable to the concerned planets and perform Shantis or propitiatory rites for averting the evil otherwise threatening, by doing virtuous actions, observing religious vows, making gifts and doing proper adorations.

अहिंसकस्य दान्तस्य धर्माजितघनस्य च ।

सर्वदा नियमस्यस्य सदा सानुग्रहा ग्रहाः ॥ ५० ॥

॥ इति मन्त्रेश्वरविरचितायां फलदीपिकायां गोचारफलनिर्णयः पट्विंशः ॥

*Sloka 50.* Planets are always favourable to one who is harmless (who does not injure others), who possesses self control, who has stored wealth earned through virtuous means and who is always observing penance.

Thus ends the 26th Adhyaya on "Transits of Planets" in the work Phaladeepika composed by Mantreswara.

## ॥ सप्तविंशोऽध्यायः ॥

॥ प्रवज्जयायोगः ॥

ग्रहैश्चतुर्भिः सहिते खनाथे त्रिकोणगैः केन्द्रगतैस्तु मुक्तः ।  
लग्ने गृहान्ते सति सौम्यभागे केन्द्रे गुरौ कोणगते च मुक्तः ॥ १ ॥

### Adhyaya XXVII.

*Sloka 1.* When the lord of the 10th house conjointly occupies a Kendra or Trikona position with four other planets, the person born will attain emancipation. If the end of a Rasi be rising and the same be owned by a benefic, and Jupiter occupy a Kendra or a Trikona, then also will the person born attain emancipation.

एकधर्मसंस्थिततुरादिकैस्तु ग्रहैर्दिक्षत्र बलान्निवेन ।

प्रत्ययकां तत्र वदन्ति केचित् कर्मशतुल्यां सहिते स्वनाथे ॥२॥

*Sloka 2* If at a birth four or more planets occupy a single house, the person born will, according to some, become an ascetic of the class signified by the strongest of them, while others are of opinion that if the lord of the 10th house be one of the four or five planets conjoined in a house, the person born will belong to that class of ascetics indicated by the lord of the 10th bhava.

शशी द्वागणे रविजस्य संस्थितः कुजार्किदृष्टः प्रकरोति तापसम् ।

बुजांशके वा रविजेन दृष्टो नवांशतुल्यां कथयन्ति तं पुनः ॥ ३ ॥

*Sloka 3* The Moon posited in a decanate owned by Saturn and aspected by Mars and Saturn will make the person born an ascetic. If the Moon occupy a Navamsa owned by Mars and be aspected by Saturn, the person born will enter the class of asceticism signified by the planet Mars.

जन्माधिपः सूर्यसुतेन दृष्टः शेषैरदृष्टः पुरुषस्य सूतौ ।

आत्मीयदीक्षां कुरुते ह्यश्वं पूर्वोक्तमत्रापि विचारणीयम् ॥ ४ ॥

*Sloka 4* If at a birth the lord of the sign occupied by the Moon having an aspect of other planets himself be aspected by Saturn, the person concerned surely becomes an ascetic. The particular class of asceticism may also be investigated as before.

योगीशं दीक्षितं वा कलयति तरणिस्तोत्रपान्थं हिमांशु-  
 दुर्मन्त्रज्ञं च बौधाश्रयमग्निसुतो ज्ञो मतान्यप्रविष्टम् ।  
 वेदान्तज्ञानिनं वा यतिवरमपरेढ्यो भृगुलिङ्गवृत्तिं  
 ब्राह्म्यं शैल्यवृत्तिं अनिरिह पतितं वाऽथ पापण्डिनं वा ॥५॥

*Sloka 5.* The Sun will cause the native to become a chief or lord among contemplative saints or one who has performed the Diksha ceremony; the Moon will make him a traveller visiting sacred shrines or bathing places; Mars will make him an ascetic of the Buddhist class and an evil adviser; Mercury will enable the man to become a mendicant who does not know anything about the various creeds or tenets; Jupiter will make the man versed in Vedanta philosophy or an eminent ascetic; Venus will make him a religious hypocrite, (i. e., one who assumes the dress, etc., of an ascetic to gain a livelihood), an outcast or a public dancer; and Saturn will prepare him to become an outcast or a heretic.

अतिशयबलयुक्तः शीतगुः शुक्लपक्षे  
 बलविरहितमेनं प्रेक्षते लग्नाथः ।  
 यदि भवति तपस्वी दुःखितः शोकतप्तो  
 धनजनपरिहीनः कृच्छ्रलब्धान्नपानः ॥ ६ ॥

*Sloka 6.* The Moon becomes exceedingly powerful in strength in the bright half of the month. If the lord of the Lagna should aspect the Moon when he is devoid of strength (i. e., a waning Moon, say), the person born will become a miserable devout engaged in the practice of rigorous penance, distressed and wretched, without wealth or helpmate and getting his food and drink with great difficulty.

प्रकथितमुनियोगे राजयोगो यदि स्या-  
 दशुभफलरिपकं सर्वमुन्मूल्य पश्चात् ।  
 जनयति पृथिवीशं दीक्षितं माधुशीलं  
 प्रणतनृपशिरोभिः स्पृष्टपादान्त्रयुग्मम् ॥ ७ ॥

*Sloka 7.* In the ascetic yoga alluded to in the previous sloka, if there should exist a Rajayoga, it will pull up by the roots all the bad effects and then make him a king initiated in sacrificial rites and virtuously inclined, and at whose feet other kings make salutations with their heads

चत्वारो द्यवराः खनाथमहिताः केन्द्रे त्रिकोणेऽथवा  
 सुस्थाने बलिनस्त्रयो यदि तदा सन्यासमिद्धिर्मयेत् ।  
 सद्बाहुल्यमज्ञाच्च तत्र सुशुभस्थानस्थितैस्तैर्वदेत्  
 प्रपूज्यां महितां सत्तामभिमतां चेदन्यथा निन्दिताम् ॥ ८ ॥

॥ इति मन्त्रेश्वरविरचिताया फलदीपिकाया प्रमदयायोगो नाम सप्तविंशोऽध्यायः ॥

*Sloka 8 :* If four planets of whom the lord of the 10th bhava is one occupy a Kendra or Trikona, or if three planets endowed with strength be posited in a good house the person born will seek admission into the holy order and become a successful ascetic. If the planets forming the group contain more benefics and occupy good houses, the holy order will be one that is respected by all and honoured by the great. If it be otherwise, the ascetic order will be one that does not command reverence.

Thus ends the 27th Adhyaya on "Ascetic Yogas" in the work Phaladeepika composed by Mantreswara.

## ॥ अष्टाविंशोऽध्यायः ॥

॥ उपसहाराध्यायः ॥

संज्ञाध्यायः कारको वर्गसंज्ञो वीर्याध्यायः कर्मजीयोऽथ योगः ।  
 योगो राज्ञा राशिशूलो ग्रहाणा मेषादीना लग्नसम्प्राप्तशीलः ॥ १ ॥  
 भार्याभापो जातकं कामिनीना मृनुर्बालारिष्टयोगोऽथ रोगः ।  
 भावस्तसाद्द्वादशावाप्तभावा निर्याणं स्याद् द्विग्रहाद्याश्च तस्मात् ॥ २ ॥  
 सूर्यादीना यत्फलं तद्दशाप्तं भावादीनामीश्वराङ्का दशा च ।  
 सूर्यादीनामन्तराख्या दशाऽथ सव्यासव्या कालचक्रोऽष्टवर्गः ॥ ३ ॥  
 होरासारावाप्तयद्यष्टवर्गो मान्यध्यायो गोचरः स्वात्प्रज्यः ।  
 अध्यायानां विंशतिः सप्तयुक्तान् जन्मन्येतद्गोलजं सवदामि ॥ ४ ॥

### Adhyaya XXVIII

*Slohas 1-4* This work consists of 27 chapters and treats respectively of (1) Definitions (2) Karakas (3) the different kinds of subdivisions of the Zodiac (4) the various kinds of strength of the planets (5) profession and means of livelihood (6) Yogas (7) Rajayogas (8) the effects of planets in the several bhavas (9) the effects of Mesha and the other signs happening to be the Lagna (10) all about the wife's house (11) female horoscopy (12) children (13) death incidental to childhood (14) all about diseases (15) the bhavas (16) the effects of the 12 bhavas (17) exit from the world (18) conjunctions of two or more planets (19) on the Udu Dasas (20) the effects of the Dasas of planets with reference to the bhavas owned by them (21) the Antardasas or Bhuktis, etc (22) the Kalachakra system, etc, (23) on Ashtakavarga (24) on the Ashtakavargas as treated in the work "Horasara" (25) on Mandi and the other Upagrahas (26) on tr-

and (27) on Pravrajya or ascetic yogas : I shall now mention the place of my birth

श्रीशालिवाटिजातेन मया मन्त्रेश्वरेण वै ।  
 दैवज्ञेन द्विजाग्रेण सतां ज्योतिर्निदां मुदे ॥ ५ ॥  
 सुकुन्तलाम्नां सम्पूज्य सर्वाभीष्टप्रदायिनीम् ।  
 तत्कटाक्षविशेषेण कृता या फलदीपिका ॥ ६ ॥

॥ इति मन्त्रेश्वरविचिताया फलदीपिकाया उपसंहारो नाम अष्टाविंशोऽध्यायः ॥

*Slohas 5 6* After worshipping the Goddess Sukuntalamba who bestows on her devotees all that they desire and through her grace, this work Phaladeepika has been prepared by me—Mantreswara—an astrologer and a Brahmana and who was born in Tinnevely\*—for the enjoyment of other astrologers

Thus ends the 28th Adhyaya on 'Upasamhara' in the work Phaladeepika composed by Mantreswara,



\* श्री—Sri=श्री—Tiru श्री—Sali=Sal=Vel, वाति—Vati=Vati—Veli : श्रीशालिवाति—Srisalivati=श्रीशालिवाति—Tinnevely.

# ॥ श्लोकानुक्रमणिका ॥

N B —The Roman and Arabic numerals opposite to each sloka refer respectively to the Chapter in which it belongs and to its number therein.

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नीचारिमृत्युन्ययस्थिता

नीचारिर्गौरहितै

नीचारिस्थैर्भयमयनै

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नृपामित्रोरास्त्रभय

नृणा द्वादश वसरा

नृगा यपसत द्यायु

नरुगोविदिति सुहृत्सुत

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पदा भात्यैर्वन्नेनानसमयोऽत्र

परदारपराङ्मुखो भवेत्

परिजनविदिति

परिवेपजल मीर

पाकप्रभुगोचरत

पाकऽर्कजस्य निन्दार

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N. B:—The Roman and Arabic numerals opposite to each sloka refer respectively to the Chapter to which it belongs and to its number therein.

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 24 25 26 27 28 31 32 34 35  
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